Yet a courſe at the Romyſhe foxe.

A dyſcloſynge

or openynge of the Manne of ſynne, Cõtayned in the late Declaratyon of the Popes olde faythe made by Edmonde Bonner hyſſhopp of London, wherby wyllyam Tolwyn was than newlye profeſſed at paules croſſe openlye into Antichriſtes Romyſhe relygyon agayne by a newe ſolempne othe of obedyence, notwythſtãdynge the othe made to hys prynce afore to the contrarye.

¶An alphabetycall dyrectorye or Table alſo in the ende therof, to the ſpedye fyndynge out of the pryncypall matters therin contayned. Compyled by Iohan Harryſon.

2. Theſ. 2.

Before the lordes commynge ſchall the manne of ſynne be opened.

Eſa. 11.

wyth the breathe of hys mouthe ſchall the lorde ſlee that wycked one.

¶ A preface to the Christen Reader.

SEns the worldes begynnynge (dere frynde in the lorde) hath inyquyte had hys frowarde course, and schall so haue styll to the latter ende therof. In the verye angels or spretes of heauē ded god fynde an vntowarde stubbernesse and an obstynate crokednesse. what he hath had in the vngodlye chyldren of mēne sens the dayes of Cain tyll thys present age, it were moche to wryte. Of that was sumtyme the churche of Christ, hath yt made the Synagoge of Sathan euer sens that aduersarye was sett at large after the thousande years, and sumwhat afore whose malygnaunt mēbers vndre tytle of a spirytualte are alwayes fylthye who remongers, murtherers, theues, raueners, Idolatours, lyars, dogges, swyne, wolues, abhomynable workers, aduersaryes to god, and verye deuyls incarnate.

Iob. 4.
2. Pet. 2.
Iudæ. 1.
Genes. 6.
Apoc. 2.
Iob. 2.
Apoc. 20.
Iudæ 1.
Math. 7.
2. Pet. 2.

Of whose cursed cruell nōbre one, ys Edmonde Boner now bysshopp of London, a verye fearce furyouse angell of the bottōlesse pyt, as his dayly frutes declareth him. Specyally this declaration of hys here folowynge, whō he malycyouslye enforced wyllyam Tolwyn the person of saynt antonynes openlye to proclame before the audiēce at paules crosse the

Apoc. 9.
Math. 7.
Proue. 26
Psal. 143.

yeare afore thys to the terrour of ther ty-
Sap.17. merouse conscyences and confusyon of
1. hes.5. ther sowles. Marke the doctryne therin
1.Ioan.4. cōtagned, and proue the sprete ād veyne
Apoca.9. therof by the scripturs, and ye schall fyn
de it no lesse than the fylthye fomynge
smoke of the insacyable chaos or pytt
without bottom. Neyther ys god therin
God is sought, nor yet anye godlynesse. For in
not herin the whole processe ys not he ones named
named o- but to condempnacion. I thynke sens cri
nes but to stes ascencyon was not soche a monstru
condemp ouse thynge seane as yt ys, thus offred to
nation. the peple for a necessarye doctryne of
faythe. No, not vndre the most wycked
antichrist tyrauntes.
is not all In the most pestylet tyme of papystrye
out of en was not soche a peruerse professyon ma
glande. de vnto Antichristes ragged rewles, as
thys ys here, yf yt be throughly wayed.
I haue redde dyuerse recantacyons made
Thomas in Iohan wycleues tyme of phylyp re-
waldeuus pyngdon, Iohā puruaye, Rycharde with
Hasciculo Nycolas herforde, harrye crompe, wyl-
herenum. lyam swynderbye, Robert rigge, walter
dashe, Iohan hūteman, Thomas britwell
and other, but nō soche as thys ys, ney-
Gala.1. ther so folyshe nor yet so deuylysne.
1.Cor.16. Saynt Paule holdeth hym accursed of
Actio.15. god, that techeth any other doctryne thā
the

the gospell, or the sacred scripturs of the Byble, though he were an angell frō heauen. Moche more must he be accursed that which mynystreth nothynge but wickednesse. Math. 15.

Nothynge ys here taught but the doctrynes of menne, the beggerlye tradycyons and dyrtye dregges of the pope, as holye water makynge, processyon goynge, sensynge of Images, and latyne wawlynge in the temple, wyth other lyke fylthye fantasyes, which are soche vayne worshyppynges as God doth abhorre. And with tyrannye are they here extorted, by open rebukes and shames of the worlde. Of so many traytours as the byssshoppes and prestes haue knowne, of the ues, manquellers, Idolatours, whoremōgers, swearers, and sodomytes, neuer brought they one yet to Paules crosse there to do open penaunce. But for sekynge to haue the verite syncerelye preached accordynge to the wholsom commaundemēt of Christ and the kynge, was thys poore māne pōnisshed before all the cyte and enforced for the same to proclame him selfe an heretyque.

Gala. 4. Esa. 1. Dam. 14. Amos. 5.

No synne ponishe the papystes with soche extremyte.

Enemyes to the glorie of god

Euē soche an other part hath my lorde of Londō played here with Tolwin, as Dioclecianus played wyth Marcellinus

sabellicus Platina et Ioan nauclerus.

the bysshopp. For lyke as he compelled hym openlye to renounce Christ, and to do sacrifyce to the Idols after the heythē maner. So doth my lorde here constrayne Tolwyn to forsake hys verite ād swe are to the obseruatiō of papistrye, which ys of the same stynkynge leuen. To denye Christ (which ys all one with hys worde) before menne, hath he most cruellye enforced thys poore innocent manne so puttinge him in daunger of his denyal againe before his eternal father, which is euerlastinge dāpnaciō, be he not themore mercyfull vnto hym. For If he beleueth that denyēge the verite with mouthe onlye, he ys out of that parell of sowle lo lōge as he styll retayneth yt in hys hart, he is sore deceyued as were the belchesaites Agevnst whom wrote both origene and Epiphanius the bysshopp of salamyne in cypres, confutinge that opynyon oft hers as a most detestable heresye.

Act.4. Marc.8. Ioan.1. Luce.12. Math.10. Apoc.3. 1. Tim.5.

Eusebius cesariensis et Epiphanius.

Ther couenaūt with God (sayth saynt Austyn) do not they obserue, but becometh therin vnfaythfull, which for auoydynge persecution goeth backe from hys true testymonyes. Moche after thys sort recanted Theodocyon the ephesiane, confessynge with the hebyonites and Iewes christ alone to be māne, after that he had god-

Augustinus super psal.118.

Antonius auerarius sermo.34.

godlye interpreted the scripturs. And in thus doynge he thought himselfe also discharged in conscyence, for that he ded it of feare, and bycause he therin named not god. Manye are now in englande which walke vndre these subtile shaddowes, but yf they thynke so to auoyde the daũger of gods indygnaciõ, they sore deceyue themselues. Sebastianus the holy martyr perseuinge Marcellus ãd Marcus two bretherne at that parelouse poynt of ther sowles destruction, offred himselfe vnto the deathe to holde them still stede fast in the true christen beleue, least they schuld so haue peryshed for euer.

Lyke conneyaunce now in englande.

Antonius auerarius sermo. 42

whã Iames the lesse was set vp at hierusalem in the cõmon preachynge place by the Pharysees and scribes to reuoke agayne that doctrine of saluacyon which he had taught, he ded not onlye afferme yt a freshe, but also with a moche larger circumstaũce more yt, without feare of deathe. And therfor hath yt bene an honour vnto him euer sens, besydes hys euerlastynge rewarde with God. where as it is to them that renounce yt, perpetuall shame and confusion. In the primatiue churche were they putt to penaunce amonge the vnhaptysed beleuers, that had in persecutiõ forsaken the truthe, and were not

Idẽ in lib. de virtutibus sermonẽ 8.

Eusebius cesariensis

Canones cõcilij niceni & platina.

receyued agayne vnto the christen com-
munion, but after great repentaunce and
prayer. Nolesse plage limyteth the scrip-
Apoc.3. ture vnto thē that so cowardlye recāteth
Luce.12. thā the racinge of ther names out of the
Mat.20. boke of life. He that is ashamed of me
Marc.8. (sayth Christ) and of my worde in this
Luce.9. aduouterouse generacion before mēne,
Mat.25. of him wyll I be ashamed before the ma
Ioan.12. geste seate of my eternall father, what
schuld ye feare them that slee the bodye,
whā they cā do no harme to the sowle?
Esa.30. wo be to yow shrynkynge children
Osee.7. (sayth the lorde) whych seketh helpe at
Abdye.1. the power of Pharao, and confort in the
shaddowe of the Egypcyanes. Both schal
Pharaos helpe be yowr confusyon, and
the shaddow of Egypt yowr vtter shame
Hieremie was a strōge wall of stele, yet
Here.1. was he stoned vnto deathe. Iohan Bap-
Luce.1. tyst was great before the lorde, and full
Marc.6. of the hōlyeghost from hys mothers wō
Math.14. be, yet was he beheded of Herode. Christ
Ioan.8. gaue hys owne lyfe for the truthe of hys
Ioan.15. worde, and promysed hys dyscyples nō
other rewarde of the worlde but deathe
for the same. An honour ysyt to suffre for
Eccle.4. ryghtousnesse, ād a glorye of immortali
Sap.3. te. Non schall be crowned (sayth saynt
2.Tim.2. Paule) but he that lawfullye stryueth.

The

The nature ys (sayth saynt Hierome) of these wretched tyrauntes, to constrayne the poore innocent sowles to denye Christes veryte before menne, that they myght lose that crowne and be dampned.

Hieroni. in quadā homelia.

Neuer manne harde anye of them yet recante wyth Paule, though ther generacyon hath for the more part bene murtherers, so hath the lorde geuē them vp into most depe errours of the sprete. Vvhan iudgemēt in causes of relygion ys commytted to soche monstruouse mahoūdes what godlynesse can folowe? Vvhat a mendement of euyls can be loked for? They saye ther ceremonyes maye stande, the superstitions taken a way. And yet haue those ther ceremonies bene the onlye grounde and cause of the superstitions. For had there bene no ceremonyes, neuer had there bene anye superstitions. But ful false are they and subtyle in ther generacyon. They knowe yt wyll be easye ynough to bringe in them ageyne, yf the other remayne. Master person podypoke ād ser saūder slye hys parryshe prest schal haue a commaūdement at the seane to do ther feates in that behalfe vnder the tytle of deuocyon or els of commendable rytes of holye churche, and the kynge schall neuer knowe of yt. Lete hym commaun-

1. Cor. 15. Gala. 1. Ioan. 8. Ephe. 4.

Ceremonyes are the cause ād grounde of superstyciōs

Neuer is the deuyll with out his craftes

They do but dally and mocke with the kynge

de what he lyst, yet schall yt be as they wyll haue yt, spyght of hys hait. And I trowe they schall fynde iustyces a brode fytt for ther handes, in case the heretyques speake anye thynge ageynst them.

wharton a great vp holder of trayterose prestes

I trowe master Vvharton of bongaye in soth folke will not be behynde wyth hys part now, nomore than he hath bene a fore tyme, wyth hys colege of calkers that calked so lōge for Cromwell, and for other more yf the worlde had not changed to ther myndes. The holy ghost thus deluded and the prynces godlye, cōmaundement sett all at nought, the lorde wyll not fayle to rayse out from amōge the troden stones in thē strete or contēned multitude some ernest Helias or faythfull chylde of Abraham to touche ther abomynacyons. I am (I knowe wele) most symple and weake lerned of a great sort. Yet wyll in the quarell of thys poore Israelyte, thys naturall cuntre manne of myne, and fellawe seruaunt of Iesus Christ, with Moyses inyade thys proude straūger and cruell Egypcyane. Non other weapō wyll I take here, but the swerde of the sprete (whych ys the worde of the eternall lyuynge God) with the most auctoryse d hystoryes and cronycles, and with thē wyll I stryke hym to the groun

1. Thes. 4.
Mat. 3.
Hiere. 50.
3. Reg. 18.
Hebr. 11.
Apoc. 19.
Exod. 2.
Ephe. 6.
Hebr. 4.
Apoca. 1.

de-

de, so leauynge hym there in the sande. 6

An whole ycare haue I tarryed and more, to se yf anye amendement wolde come for thys outragyouse blasphemie age ynst God, he goynge so oft to cōfession, and I perseyue yt wyl not be. For sens hath he bene moche worse than a fore. I se wele now, that do bysshoppes neuer so manye myscheues, in ther Benedicite rekenynges they haue no place to repentaūce. Neuer haue they conseyence of ther most wycked doynges, and therfore must the worlde knowe them to ther vtter shame. Most deuylyshe wyll hys pontificall actes apere, come they ones to the true touche stone, whych ys Christes doctrine. I doubt not but to please Christ in doynge thys office, and intouchynge thys aduersary of God with hys whorysshe holy churche or blasphemouse spouse of the deuyll.

Moche cōfessiō, but no true amēdemēt of lyfe.

No repentaunce in ther Benedicite rekenynges

Ioan. 4.
Math. 7.
Iude. 1.
Apoc. 18.

I haue for that purpose geuen myselfe ouer vnto pouerte, and vnto a peynefull exyle with my wyfe and chyldren, and schall not (I trust) refuse the deathe also, yf yt come that waye. For so necessarye ys yt now to suffre for Christes doctryne as in the aposteles tyme. For why, al one veryte ys yt that was than persecuted and now. Manye hath alredye in the stedfast beleue of Dauid, spoken lyberallye and

Suffre must he that will lyue in Christ.
Psal. 115.
Credidi, propter q̄ locutus sum &c.

hath

hath bene greuouslie troubled for yt. Vvyth stomake haue they rebuked the worlde, and shewed menne of ther fylthye errours. They haue remembred God for hys benefytes and haue bene heauy to se them abused. Vvherfor they haue receyued the cuppe of saluacyon, callynge vpon the name of the lorde. Perfourmed haue they ther promes vnto God, in the presence of hys peple. Precyouse in the syght of the lorde was the deathe of those hys holye wytnesses, whych they suffred there for hys sake.

Calicē salutaris et c̄.

Preciosa in conspectu.

3. Reg. 19. 2. The. 2. Daniel. 11 Apoc. 13.

And I trust there be yet manye more behynde of the same godlye zele and stomake, that neuer wyll cease tyll that wycked one be vttred, whych styll exalteth herselfe in the conseyences of menne aboue all that ys called God. Manye nowe a dayes whych hath bene touched somwhat with the sprete af Christ, hath begōne to smell out the fylthie sauer of that iakes of the deuyll, but they haue not yet brought the verye thynge to lyght. No, some there be abrode in the worlde, walkynge vndre the pretence of the gospell, whych do all they cā to hyde the fylthye partes of that monstrouse madame, that rose couloured whore of Babylon, where as God hath decreed to putt her to shame

The Popes churche is the deuyls Iakes.

Nahū. 3. Esa. 47. Apoc. 17. Ezech. 16.

ſhame and cõfuſyõ. The bokes whych hath bene putt forth by menne of lernyn ge to diſcouer her myſcheues, do they now gelde, myngle, hacke, cutte, take fro and putt to. Some to gett lucre in the ſale of them, ſome to auaunce ther owne names, and ſome to pleaſe the byſſhoppes therwyth.

Aduerſaryes to Gods heauẽlye purpoſe.

How ſhamefullye are the bybles hãdled, whych now hath neyther annotacyons nor table? *How the godlye confeſſy* on of the germanes, the common places of Sarcerius, and now of late certen notable treatyſes els compyled by ſondry lerned menne, with dyuerſe other workes more. To ſe how dyuerſlye menne do ſeke them ſelues now, yt ys a wondre, not carynge what wyckedneſſe they mynyſtre. Eaſye it is to perſeyue; what hath brought theſe mẽne to the goſpell, and *what frutes they ſeke therof? Nothinge* do they els in ſoche preſumptuouſe entripryſes, but withſtande the pleaſure of God for ther owne fylthie lucre and dãpnable deuylyſhe pleaſure. The tyme is now come, wherin God wyll dyſcloſe the ſtronge deluſyõ of antichriſt, though all they ſaye naye to yt,

Soche enemies fyndeth the verite alwayes.

Them ſelues doth mẽne ſeke *and not Ieſus chriſt.*

Some menne doth loke that the ſelfe ſeyd antichriſt or bodye of ſathan, with

the world lye iudge

all

mente off diuerse menne. all his supersticiouse kindes of Idolatrye schuld be destroyed by the powr of prynces, and therfor wolde they haue men to tarrye ther doinges. But those menne shote at a verie wronge marke. Full barelye haue they serched the scripturs therof, that loke for yt that waye. Cursed ys he (sayth the Prophete) which truseth in mane, and appoynteh hys strēgth into dyshe. Onlye schall the lorde with the breame of hys mouthe, as sprete of hys worde destroye that myghtye leuia than as he by hys aposteles and prophetes hath specyfyed afore. Lyke dust in the wynde schall he scattre from the earthe that deceytfull generacyon of hypocrites.

Daniel. 8. Hiere. 17. Psal. 14. 2. Thes. 2. Esa. 11. Esa. 27. Psal. 1.

I denye yt not, but those godlye gouuernours of the earthe whych schall in these dayes brynge ther glorye and honour ryghtlye to the newe cyte of God (as some hath done all redie) shall snewe them selues faythfull mynysters, and seke hys glorie in that behalfe, But they schall not performe thys. For yt maye be non acte of manne by hys promes. Onlye ys that wonderfull conquest ouer the enemyes of God reserued to hys worde, and so ougth yt only therat to be loked for. The lorde commaunded Iohan hys elect apostle in measurynge the temple, to seclude

Apoc. 21. Psal. 71. Esa. 61. Hiere. 50 Psal. 117. Apoc. 6. 2. Ioan. 5. Apoc. 11. Gal. 4.

de from yt as no porcyon therof, the chaff
cell of charmers. Vvych ys by the iudge- Luce .3.
mēt of hys worde, to ſeparate from hys Apoc. 11.
true congregacyon, thoſe ſpirituall ſor- Apoc. 22.
cerers of Sodome and Egypt. Vvythout Ephe. 5.
(ſayth he) are dogges and inchaunters, 1. Cor. 6.
fylthye wurkers and manquellers, Idola
tours and lyars. Than was thys in myſte-
ry ſpoken, now ſchall yt be actuallye ful-
fylled, as I haue in more ample wyſe v-
pon the Apocalyps declared yt, whom
I haue called the Image of both churches.

For non other cauſe haue I named thys The man
boke here of Boner, The mān̄e of ſynne, of ſynne.
and the gloſe ther vpon made, hys dyſclo
ſynge or openynge, but for that yt conta y
neth nothynge els but a ſpirituall wycked Eph. 6.
neſſe, ād ys therfor ſo called alſo of ſayn̄t 2. Theſ. 2.
Paule, and for that the other by manye Dani. 12.
clere mānyfeſtatyons declareth the ſame.
In mānye places of the ſcripture ys manne
a name of contumelye and reproſe, of va Pſal. 115.
nyte and falſhede. All menne (ſayth Da- Pſal. 6.
uid) are lyars. The chyldren of menne are Eccle. 12.
deceytfull. All ys but vanyte (ſayth Salo Pſalm. 38
mon) all ys but a fyckle vanyte. A vny- 1. Cor. 3.
verſall vanyte ys euery lyuynge manne.
Are ye not carnall (ſayth Paule) are ye not Pſal. 13.
beaſtlye, walkynge after mānys wayes. Ioan. 1.
Nothynge was mān̄e but a myſterye, ryll Gal. 4.

the

the lorde loked mercyfullye downe vpō
Psal. 3. him frō heauen, and made hym hys chyl-
Ioan. 1. de of adopcyon through faythe. A fore
Gala. 4. was he nothynge but a deshlye genera-
cyon, all of the fylthye earthe.

The cause whye this boke is thus intyteled.

By cause that I therfor tryenge thys bo-
ke by the scripture, haue founde therin nō
[illegible] of the corrupt
[illegible] here with Paule
[illegible], as a thynge
[illegible] but synne, who
[illegible] I haue here partlye ope-
ned to the nuent that peple should be ware
of the. And that they which haue recey-
ued the so faythe, schuld vomete the out
agayne, least in the lordes cōmynge they
perysse with them. Non other fashyo-
ned chuche loketh christ to receyue agel
ne of the worlde for hys eternall spouse,
than that he left here in persecucyon for
hys worde. Nothyke are they lyke to ha-
ue of hym, whych hath brought into hys
clere buyldynge, stubble, haye, or tym-
ber, or yet anye other corruptible thyn-
ges.

All schall to hell that is not of Gode worde. Our chuche [illegible] to receyue.

Mat. 16. 1. Cor. 3.

Not of christ but of anti-christ are these.

These myters, typpetes, furred amyses,
and shauen crownes. These crosses, copes
sensers, and candel styckes. These mat-
tenses, masses, ceremonyes, and sorceryes,
schall not he knowe for hys. For he cō-
maun-

maunded no soche thynges to be done. He tolde them he wolde requyre mercye at ther handes and no sacrifice, and therof haue they now nothynge at all. I moche rather desyre mercye (sayth the lorde) thā offerynge, the knowlege of God than burnt sacrifyce. Thys text of Oseas and Mathew was verye farre of from my lorde Boner, whan he sett vp a commaundement in Paules a geynst Byble readinge, for the tyme of ther Romyshe rablementes. Marke the last rekenynge of the indge in the .25, of Mathew, and ye schall se no soche thynges demaūded, as they loke to haue obserued. Herin ys not Chrystes instytucyon denyed in anie case, but the popes fylthye tradycyons and eustomes. So farre is hys holye ordynaunce aboue the popes rustye rewles, as is the pure golde aboue the vyle dyrt of the dongehyll, or the imperiall heauē aboue earthe.

Esa.1. Math.9. Marci.12. Osee.6. zach.7. Herem.2. Math.25. Esa.58. Ezech.18. 1.Cor.11.

God and the deuyll are not lyke.

I knowe certenlye I schall for thys be called a thousande tymes heretique, but I waye it nothynge at all, for it is the olde name of true christianes. I thinke some of owr feble faynt bretherne, which are now neyther whote nor colde, wil dyuerslye saye ther mindes, ād haue sentēces moche lyke thēselues. I knowe I schal be burned yf I maye be caught, but I care no

The olde name of true christianes.

The olde rewarde

of Gods true serua unts.

thynge for it. For I doubt not my porciõ to be with Christ, which wyll not suffre one heare to peryshe, but will restore it me ageyne at the latter daye. Yea, yf I lose for hym here, I knowe I schall be a winner ageyne there. Rather I had to die manye deathes, thã to obeye soche myscheues to my sowles condempnatiõ. Neuer schall the lyfe of my synnefull carkas be so dere vnto me (I hope) as is the glorye of my eternall father and redemer Iesus Christ.

Luce. 21. Mat. 16. Ioan. 12. Actu. 5. Math. 10.

The churche of englãde holdeth fast the popes leauynges

Vvhat is the religion of yowr churche in englande at thys daye, but the popes dyrtye leauynges, the fylthye dregges of hys rotten vessels, and the cancred rust of hys olde worne pytchers. Surelye he that schall cõpare yowr churche to the churche that Christ left schall fynde them so vnlyke as chaffe to wheate, and claye to syluer. As in a myrrour is that to be seane in thys most deuylyshe declaration of Boner, to the wonderynge of all christendome. Is not englãde (thynke you) most dolorouslye to be lamented, thys beynge an open spectacle of ther christen lernynge, profession, and faythe: and the wyndynge vp of ther newe gospell after ther churches reformatiõ? I trowe mẽne maye saye abrode, they haue frutefullye sytten

Iudge what that churche is bi this spũ all frute.

what mẽ maye re-

vpon

vpon the causes of christen relygion so many years, bringinge it to soche a good ende. If it be thus in London the head cyte of the realme and so nygh the kynges presence, it must nedes be mochewor se farder of.

port of thernewe reformacyon.

Oh most vnshamefast boldenesse of a verye shamelesse Antichrist. Ryghtlye hath Daniel descrybed the great master of hys, geuynge hym an vnshamefast face. Thys is a matter not done in sylence, but openlye at Paules crosse, the more menne doth wēdre of it, and thynke that an other thynge hath bene sought there by the gospell preachynge, thā Christes kyngdome. Vvell, I cā not tell, the lorde amende all, but I knowe thys is abhominable. If it schuld cost me a score of lyues (had I so manye) I wolde not spare to vtter it to hys dyshonour, seynge the lorde thus blasphemed, and hys redemed heritage so abused. In thys pestylent professyon, is the great Idoll of Rome admytted ageyne vnto hys olde seate. By all crastie meanes seketh Boner here and other more of hys fellawes, to haue hym regne a freshe in the waueringe cōcyēces of mēne. By layser will they also fynde the meanes to purchase hym hys olde prymacye ageyne, and to haue hym the head of ther

Esa. 56. Daniel. 8. 3. Ioan. 1.

not christ haue they sought but themselues.

They fatche home agyeyn ther pope.

They seke to restore hi ageyne

 chur-

churche.

For what other is it to be sworne to hys pilde lawes, but to acknowlege him inwardlye for ther master and lorde? Non cāne ryghtlye allowe hys wares, vnlesse they allowe hym also. He and hys creaturs must nedes go togyther, as the worke manne with his worke toles. If holynesse be supposed to be in his vnc cyons and blessynges, orders and ceremo nyes, moche more in hys gloriouse per- sone which is the creator of them. Fyll the hart ones with Idle vanytees, and ye gett of yt but Idle frutes. Examples nede not farre of to be sought, yf all thynges be wele consydered. Vvarnynges haue we had yf we wolde receyue them, that al shrewes are not a slepe. Be lerned ones ye rewlers in the lawes of the lorde, and decerne accordynge to thē. Vvynke not alwayes ye noble kynges of the earthe, to whom God hath committed the gouer- naunce of hys peple. Playe not the wan- tons tyll deathe stele vpon ye, least ye be to seke in your accountes makynge. Cō sydre that yowr charge is great, ād that euerye māne schall haue rewardes accor dynge to hys dedes, be they in faythe or out of faythe. Ye be otherwyse cumpas- sed by these flatterynge phylystynes thā

All one is the deuyll with hys deuylysh nesse.

Of soche Idell vani tees cōeth verie Idel frutes.

Psalm. 1.
Sapi. 5.
Roma. 13.
1. reg. 12.
2. Pet. 1.
Hiere. 22.
Apoc. 20.
1. Cor. 3.
Iudic. 15.
Psal. 143.

ye

ye beware of and that maye ye by thys acte perfeyue. God hath geuen yow wonderfull vyctories se now that ye be not vnthankefull.

Notwithstandynge, yet is it to be con sydered that though Dauid slewe great Golye, and ded many other notable thin ges, yet ded he not buylde the temple, for that was reserued to Salomon. Consi- dre the tyme of Iosaphat kynge of Iuda, which regned immediatlye after thethre thousande years from the creacyon of A da after the hebrues cõputacion. And con ferre it with owr age now, which hath after a lyke maner ouershote the thre hal fe thousandes from christes natiuyte, the worlde decresynge, and ye schal se them wonderfullye agre. A clause a fore hande is thys, parauenture not all to be neglected. Prayse be vnto the eternall lorde, for that he hath wrought alredye by your most victoriouse Iosaphat. I doubt not but here after he will sende soche a Iehu as schal take away all the Idolaters. Soche a full Iosias schall ye haue yf ye be thankefull, as will perfyghtlye restore the lawes as yet corrupted, and breake downe the buggerye places that are yet in the howse of the lorde. The grace of owr lorde Iesus Christ, and of hys hea

Ecclc. 47
1. Para. 22
3. Reg. 6.
3. reg. 22.
2. Para. 18

kynge hẽ rye the. 8. cõpared vnto Iosa phat.

3. reg. 19.
4. reg. 10.
Eccl. 49.
4. reg. 23.
2. Par. 34.
Eccle. 49.
2. cor. 13.

uenlye ſprete, be wyth the (good gen-
tle Reader) and with all the which
loue the veryte of God vn-
faynedlye.
Amen.

¶ Thus endeth the
preface.

☞ Marke thys rewle folowynge.

¶ Certen fygurs haue I here added both
to the texte and gloſe, appoyntynge
therbye the Manne of ſynne vnto hys
iuſt openynge, (fygure compared
to fygure) that he maye the bet
ter apere vnto the dyly-
gent reader in hys
ryght colours

A dyſcloſynge

or openynge of the Manne of ſynne, Cõtaynynge a iuſt reproche of the deuylyſhe declaration of Boner, or the newe profeſſyon of Tolwyn to the antichriſt of Rome. And thys is therof the fyrſt fytte.

¶ The dyſcloſynge.

HAd thys byſſhopp bene ſent vntovs in maſſage from God the euerlaſtynge father as was Iohã Baptiſt, wẽ had had of hym the preachige of repentañce for ſynne. Had he bene dyrected from hys eternall ſonne Ieſus chriſt as were the meke ſpreted apoſtoles, we ſchuld haue receyued af hym the Ioyfull tydynges of ſaluacyon in hys bleſſed deathe and paſſion. Had he bene a true mynyſtre of that vndefyled churche whych is alone gouerned by Chriſtes onlye worde, he had brought to Paules croſſe the wholſom doctrine of faythe accordynge to that Chriſten offyce. But as one ſhaken out of antichriſte sneſt, he hath mynyſtred here

Ioan. 1.
Luce. 3.
Math. 28.
Marci. 6
Roma. 1.
1. Pet. 4.
Prouer. 9.
1. Cor. 2.
Apoc. 9.
Math. 12.
2. Theſ. 2.

2. Thes. 2. frutes lyke hymselfe. Euen lyke the very
manne of synne, or like him which hath
no maner of godlye sprete, neyther of
wisdome, vnderstandynge, coūsell, stre-
Esa. 11. gthe, knowlege, pyte, nor yet of the true
Gala. 5. feare of God, as Esaye doth reherse the.
Apoc. 13. I thynke verylye he is that two horned
Marci. 3. beast which Christ shewed vnto Iohan
Ioan. 19. *boanerges hys dearlye* beloued Apostle
in mysterye, that schuld ryse out of
the earthe. For here he speaketh peruerse
thynges and blasphemies as it is seyd that
beast schuld do. He hath .vij. hornes like the
A ryght lābes at a blushe, as that beast schuld haue
descripcy for they are also cōterfett. The .vij. pryc-
on of Bo- ketes of hys myter (his chaplaynes sayth)
ner out of betokeneth the .vij. testamentes, which ma
the apoc. nyfestlye proueth him to be the same. He
compelleth here the worldlye multytu-
The wor de to worship the first beast, lyke as that
kes of a beast schuld do. He semeth to fatche fyre
ryght anti from heauen in mēnys syght, he seduceth
christ. the dwellers vpon earthe, he incorageth
aseheades that of late years were dumme
dyrt daw dodypols, as are Standyshe, huntyngtō,
bers of bro and soche other more, and he sleeth them
ke Baby- that wyll not do homage to the fyrst bea
lon. stes Image as that beast schuld do, ād ther
for he semeth to be the same. Though he
be not that whole beast (for that it vniuer
sal-

sallye extendeth to all the spūall promo ters of Idolatrye in the popes kyngedo- me) yet hath he a great porcyon therin. The massage that he here bryngeth and the lyerninge that he here vttereth might come frō the deuyll wele ynough, for a- ny goodnesse is in it. And therfor lete hi stande forth here hardelye, and tell hys owne tale. I thynke by that time ye haue throughlye harde it hauynge alwayes re course to the scripturs, ye will saie in this matter as I do.

The promoters of Idolatrie.

Boners declaracyon is a massage frō Sathan.

¶ The manne of synne.

¶ 1 Here begynneth the declaracyō made. 2. the forth sondaye in aduent 3 the yeare of owr lorde God a thousande/ fyue houdreth and. xli. 4. by master Wyllyam Tolwyn persone of saynt Antonynes. 5. in the cyte of London.

Hys dysclosynge.

NOn other is thys declaratiō (good Christen Reader) yf thu dyligentlye marke it and waye it a ryght, but a newe professyon to the Antichrist of Rome and his olde rustye rewles, hys onlye name suppressed. Necessarye it is

A newe professyō to Antichrist.

for the Christē traueler whych walketh
Eccle.15. here betwixt fyre and water, lyght and
Herem.21 darkenesse, good and yll, life and deathe
1.Ioan.4. to trye all spretes, ād to proue all beleues
1.Thes.5. by the rewles of faythe, whether they
Ioan.5. be godlye or naye. And to that ende we
re the holy scripturs first geuē vs of owr
eternall God, and are made now open
vnto vs by the spirete of hys onlye sonne
Iesus Christ, whych are herin and in all
Pro.30. soche deuylyshe dottages nedefull to be
Esa.52. folowed yf we couete with thē saluacy-
Osee.10. on. For with the false Prophetes schall
Math.7. the seduced multitude perishe as the chyl
dren with ther mother ād the frute with
ther tre yf they take not the lordes aduer
tysementes. 2. Vve will not greatlye stry
Iewyshe ue with my lorde Boner best of Londō
rytes not for the name of the daye, wherupon the
yet aboly sewd newe professiō was made by cōpul
shed. siō, though it be sumwhat Iewyshe. For
neyther is it in owr power to change it
in other, nor yet to commaunde it not so
to be obserued, thoughwe in owr owne
Colo.2. conscyence accordinge to the doctrine of
Lucæ.17. sayne Paule, obserue neyther dayes nor
Gala.4. monethes, tymes nor years in bondage,
leaste we turnyng agayne to beggerly tra-
dicyons and lowsye customes schuld ha-
ue of christ no profyght. This we speake
for

for my lordes forth ſonday of aduent or commynge of Chriſt. Vvherin we loke not now for hys cõmynge agayne with the iewes, nor yet thynke to receyue him in outwarde ſhaddowes with the hypocrytes more vpon one daye than vpon an other. But we beleue to haue hym wythin vs at all tymes. And as the true worſhyppers, by hym to worſhypp the father in ſprete and in verite. For whye, without hym we can do nothynge. So perfyght muſt owr faythe be therfor that he maye dwell preſentlye with vs, and not now be thought commynge towarde vs, yf we be of God. For we ſchuld now be no babes in Chriſt hauynge hys godlye, doctrine of ſaluacyon ſo longe tyme amonge vs. This declaratyon ſchuld be made by this preſent euidence, in the yeare of owr lorde God a thouſande, fyue hondreth, and. xli. which yeare ſemeth in thys acte and ſoche other lyke, to be rather of the peſtylẽt regne and peruerſe dominacyon of my lorde of londõ vnder hys moſt holy father of Rome the great god of the earthe, patriarke of purgatorye, ãd porter of hell, thã of the eternall lyuynge God, he ſo cruellye exactinge ſoche a ſhamefull profeſſiõ and abhomynable othe as thys is here. For in thys

The papyſtes loke for chriſt with the iewes ãd hipocrites

1. Cor. 6. Ioan. 1. Ioan. 15.

1. Cor. 3. Hebr. 5.

antichriſt loketh ſtil to regne in the conſcience.

All this is ſtyl to ma-

uetouſ-

ynteyne ther vayne glorye

processe is not his glorie sought, but ther vayne glorye, pryde, and glotonouse couetousnese. 4. Of the poore symple manne, called here in scorne master Vvyllyā Tolwyn, persone of sait Antonines was thys open promes to the deuyls obedience most tyrannouslye coacted by the verye satellyte of Sathan. 5. In the famouse cyte of London at Paules crosse, to the great dyshonour and seruytute of so noble a cyte to haue soche a shamelesse antichrist for ther bysshopp as geueth no better frutes. Now foloweth in course the seyd declaration.

The captyuyte of cōsciēce passeth all other.

¶ The manne of synne.

¶ 1 Good peple/ so yt ie/ that I wyllyā Tolwin. 2 master af arte and 3 persone of saynt Antonynes within thys 4 cyte and dyocese of Londō. 5 haue bene lawfully donounced/ detected/ and peesented to my lorde bysshopp of London/ that I haue bene and ama manne vehementlye suspected/ noted/ and infamed of herety/ call. 6. and sedicyouse opynyons ageynst. 7. the catholyke faythe of owr holye mothethe churche.

Hys

A Craftye cuſtome hath the wylye foxe of wanton playe and dallyaunce, whan he myndeth to optayne a praye, which my lorde Boner of lō don vſeth here as one verye ſubtyle in hys woluyſhe generacion. Vvith gloſing wordes and flatteringe ſpeche he fawneth vpon the peple by thys poore ſymple ſowle, callynge them good, as the falſe phariſe ded Chriſt for a wycked purpoſe. But neceſſarye it is after the godlye counſell of Salomon, not to geue a rydie eare vnto flatterers, but rather with Eſaye to thynke they mynde deceyt towardes vs which calleth vs good. If the peple be good (as I am certayne and ſure they are ſo manye as hath thankefullye receyued Gods worde) great pyte it is ther goodneſſe ſchuld be diſtayned with ſo vnwholſom councell of deuilyſhenes ſe in hypocreſye as herin is contayned. 2. He that was ſett forth to declare thys doctrine, is a maſter of arte here noted. A tyttle it is mete for ſoche lowſye lernige as this is. To ſubtilte and craft are they cō pelled to rōne, which hath not godswor de vpō ther ſyde. For no diſprayſe of lernynge nor yet of the poore māne be thys ſpoken, whom my lorde of Londō thus cruel-

Eſech. 13.
Lucæ. 16.
Sopho. 3.
Proue. 11.
Pſal. 37.
Math. 19.
Lucæ. 18.
Colo. 2.
Prouer. 1.
Eſa. 3.
Sapi 3.
Eccle. 29.
Rom. 8.
1. Tim. 4.
Pro. 16.
2. Tim. 4.
2. Pet. 2.

cruellye enforceth to ſtande forth in theſe colours. 3. He is alſo here noted to be perſone of ſaynt Antonynes within the cyte and dioceſe of London, to make the matter more glorioufe. Sure we are that the ſaynt Antonyne which *there* dwelleth is a prophane beaſtlye, Idoll, and ſo are all they that ſtande vp in tabernacles within hys temple. To be the vycegerēt, or to repreſent the perſone of ſoche an Idoll, is non other (I ſuppoſe) thā to be an Idoll in dede. For, an Idoll doth zacharye call that ſheparde, whych doynge Idoll ſeruyce, omytteth to fede hys flocke with the trewe lawes of god. Vvherfor I wyſhe the ſeyd poore mā no longar to be vnder ſoche tyttles and offyces, as can ne not be vſed without daunger of ſowle. 4. To be a cytezen of London is no more harme before God than it is to be a dweller in any other quarter of the worlde. But to be of the dioceſe is to be a member of antichriſtes kyngedome whych is moche worſe in dede. 5. Non other hath denounced hym of errours, detected him of hereſye, and preſented hym to my lorde byſſhoppe of London for a ſedicious perſone, but ther owne fylthye frye, the curſed generacyon of Idolatours, whoremongars, extorcioners, and epycures. Of re-

Subiectes are mēne becoe vn to Idols.

Dani. 14, Zacha. 11. Ezech. 34

Oſee. 11. Sopho. 1.

Math. 23. Apoc. 13.

1. Cor. 6. Ephe. 5. Apo. 21.

non othe: for the trewthes ſake hath he bene vehementlye ſuſpected, noted, and infamed, to be a fauourer, furderer, and receyuer of heretykes as they call them, than was Chriſt and hys Apoſtles, with all ſoche lyke abiectes of thys worlde. Sedicious muſt he be noted that nath opi nyons ageynſt the falſe faythe of ther whoriſhe mother the churche of ãtichriſt the ſtrompett of babylon, the roſe coloured harlott with the cuppe of all fylthye abhominacyons, daylye dronken with the bloude of the wytneſſes of Ieſu. He ſchuld not els be the ſeruaũt, maſſenger, nor yet a iuſt folower of his maſter. Ney ther ſchuld the worde of God els be founde trewe, nomore than is the tale or fable of a fynner. By non other token is the trewe churche of Chriſt knowne from the falſe and cownterfett ſynagoge, but by perſecucyon for ryghtouſneſſe ſake. For hys churche ys euermore as he was, hated, blaſphemed, vexed, troubled, ſcorned, dyſdayned, accuſed, lyed vpõ, and cruellye afflicted vnto deathe, els is it not of hys marke. Not wurthy is he to be a mẽber of Chriſtes bodye, but to be cutte from it, that wyll not ſuffer with him. Bleſſinges of the goſpel (wherbye the churche is made holye) are neyther

Lucæ. 23.
Ioan. 7.
Act. 24.
Here. 3.
Apo. 17.
Math. 10.
Ioan. 15.
Marci. 13.
Math. 5.
Ioan. 13.
Lucæ. 6.
1. Cor. 6.
Ioan. 15.
Math. 5.

ther promyſed to myter nor rochett, ſha
uen crowne nor typpett, whode nor ſy-
de gowne, ſtole nor cope, cuppe nor can
delſtyck, anoyntinge nor preſtode, maſ-
ſe nor mattens, ſenſynge nor ceremonie,
Luce.6. conſiſtorye nor ſeſſyon ſyttynge. But to
Eſa.61. them that be meke, merciſull, faythfull,
1.Pet.3. pytteſull, gentill, peaceable, poore in ſpre-
te, and that pacyētlye ſuffer all maner of
ſhame and rebuke for the trewthes ſake.
No puffed vpp Prelates, gloryous byſ-
ſhoppes, dyſgyſed preſtes, ſophyſticall
maſters, nor paynted hypocrytes doth he
Luce.13. knowe for hys, but ſymple preachers,
Math.19. godly beleuers, and mēne perſecuted for
Gal.6. hys worde. For they are thoſe which car
rye hys lyuerye. 7. Catholyck they call
the faythe of ther churche (which terme
the ſcripture hath not) and it maye well
Caleping be. For catholyck is as moche to ſaye, as
Perottus vnyuerſall, or admyttynge all. For in de
et Cretō- de they allowe all maner of faythes, that
nus. faythe only excepted which they owght
to allowe moſt of all. No Iewyſhe cere-
monye refuſe they, nor yet heythen ſuper
ſtycyon. So longe as the goſpell is not tre
wlye preached, ther faythe is good y-
All ſuper nowgh. For it is catholyck. Vniuerſally
ſtycyouſe all falſe beleues and wycked worſhyp-
beleues ad pynges contrarye to Gods preſcripcyon
ſacri-

stalloweth, no kynde of idolatrye and superstycyon reiected. Neyther haue thys generacion sens the begynnynge reproued pylgrymages nor pardons, rellyckes nor false reuerences, sensynges nor cādel sacrifices, lauyn bussynge nor lyppe seruyce, dead shaddowes nor Idel obseruacyons, with soche lyke pylde pedlarye and romyshe ware. For it is ther owne proper good. And that wyl plentuously apere here after in thys present declaracyon, wherin thys poore man is more depelye compelled to accuse hymself.

myte the papystes.

Neuer repent they ther myschefes.

The manne of synne.

¶ And also that I haue bene a great fauourer/defender/maitener/ and receptour/ of heretyques, 2. accustomed also to haue in my custodye. 3. bokes of heresye/and other vnlawfull workes. 4. forbydde by the kynges magestees proclamacyon and ordinaūces. 5. and also contrarye to the decre and inhybycyon of myn ordynarye.

¶Hys dysclosynge.

FOr fauourynge, mainteyninge, and
defendynge Christes godlye verite,
was steuen as a blasphemer stoned
Act.7. vnto deathe at Hierusalem. Antipas the
Apoc.2. faythfull wytnesse of the lorde was slay
ne at pergamos. And Christes Apostles
Math.23. were dyuersely afflycted the worlde o-
1.Thes.2. uer, by thys viperous *generacyon*. Jason
Rom.16. for receyuynge Paule and Sylas with o-
Act.17. ther dysciples and teachers of the gospel,
was brought before the cownsell at thes
salonica, and accused for a sedycious tray
tour ageynst Cæsar. No maruele therfor
Ioan.16. though thys pore mā be vexed of the sa
Act.9. me sort; mainteininge the same doctrine,
Phil.2. and fauorynge the teachers therof. Is the-
re anye other rewarde folowynge the
trewe seruauntes of God now then hath
bene afore? No surely, vnlesse christ hath
now of late changed hys former promy-
se, and is *now* become a speaker ageynst
himself, which is so vnpossible as he not
Lucæ.21. to be God. If they haue persecuted hym,
Ioan.15. nedes must they persecute hys members.
1.Cor.6. If they haue called the master of the
Math.10. howse belzebub, so wyll they do hys
Lucæ.21. howsholde ye schall be hated of al mēne
(sayth Christ) for my names sake. It is no
newe thynge to se poor mēnne thus hād
led, blasphemed, and openlye schamed,

with

2 Por heretykes must they be taken, which folowe not ther tradycyons, nor regarde ther sacred sorcerye. Thus maye they tal christ an heretyke also, for he neuer allowed ther ceremonyes. He neuer went processyon with cope, crosse, and candelstyck. He neuer sensed ymage nor sange *lattyn seruyce*. He neuer gaue orders nor sate in confession. He neuer preached of purgatorye nor pardons. He neuer honoured sayntes nor prayed for the dead. He neuer sayd masse, mattens, nor euensonge. He neuer fasted frydaye nor vygyll, lent nor aduent. He neuer hallowed churche nor chalyce, ashes nor palmes, cādels nor belles. He neuer made holye water nor holye brede, with soche lyke. But soche domme ceremonyes not hauynge the expresse cōmaundement of God, he called the leuen of the Pharysees and dampnable hypocresie, admonyshinge hys dyscyples to be ware of them. He curseth all thē that addeth vnto hys worde soche beggerlye shaddowes, wypynge ther names cleane out of the boke of lyfe. Saynt paule testyfyeth them to haue no porcyon in Christ, which wrappe themselues ageyne with soche yokes of bondage.

christ was no good churche manne.

Christ taught no popyshe ceremonies

Math. 16. Lucæ. 12. Deut. 4. Apoc. 22. Psal. 68. Gal. 4.

Bokes of hereſie muſt all thoſe wor
kes be, whych rebuketh anye ofther ab
uſyons, be they neuer ſo godlye. That
2.Pet.3. cauſed them ſo longe tyme to locke vpp
1.Cor.14. the ſcripturs in a ſtraunge language and
Ioan.3. vnder an vnknowne ſpeche, leaſt the pe
Ephe.5. ple by readinge of them ſchuld perſeyue
ther workes to be nowght, and ſo rebu-
ke them. Yea, they haue not bene aſha-
med of late years, to call the prophecyes
of the olde lawe, the.iiij. goſpels, paules
epyſtles, and the holye apocalyps, with
The holy other treatyſes of the ſacred Byble, moſt
ſcriptures deteſtable bokes of hereſye, and to burne
cõdẽpned manye good godlye and innocent crea-
for here- turs for hauynge thẽ in ther howſes, and
ſye. for readynge of them vnto other, and all
vnder the tyttle and auctoryte of princes
lawes. In the meane ſeaſon alſo haue they
boaſted themſelues for the peculyar pe-
The brag ple of God, for the holye churche, the cõ
ges of an- ſecrate nombre, the ſpirytuall ſort, the ca
tichriſtes tholyck doctors, the choſen perſones, the
ſhorlyn- godlye companye, the relygious brether
ges. hede, the wyueleſſe vyrgyns, the good
goſtlye fathers, and that they haue done
nothynge but in the zelous quarell of the
Iorde. But nomore are they of hys kyn-
Hiere.20. gedome than was Phaſſur and ſemeias
2.Tim.3. which perſecuted Hieremye, Iannes and
Iam-

Iambres which reſyſted Moyſes, Cay-
phas and Annas which putt Chriſt vnto
deathe and vexed hys apoſtles, with ſo-
che lyke bludthurſtye prelates and maly
cyous mourtherers. For hys churche or
kyngedome is a congregaciō of ſymple,
meke ſpreted, lowlye, pytefull, and gen-
tyll teachers, and not of prowde glottōs,
glorious lechours, cruell byteſhepes, and
rauenouſe robbers, as they are. Neuer
ſchall ye ſe them trewlye grounde ther
doynges vpon Gods holye worde, but
ey ther vpon ther owne fylthye tradycy
ons, or vpon the croked cuſtomes of the
cuntre brought in fyrſt of all by ther cur-
ſed counſell, or vpō the auncyentneſſe of
ther fathers, or holineſſe of ther doctours
or els moſt chefelye vpon the myghtye
auctoryte of princes.

Ioan.18.
Actu.4.
Math.19.
Ioan.18.
1.Cor.6.
Gala.5.
Marci.7.
4.reg.17.
Eſa.34.
Pſal.145.

4. Marke how the byſſhoppe of London layeth forth here the kynges proclamacyons and ordynaunces ageynſt thys poore mānne, for hauynge in hys cuſtodye bokes ageynſt the byſſhoppe of Rome, and how he doth couple them with hys owne Antichriſtiane decre and inhybycyon. Yea, conſider how blaſphemouſſlye and trayterouſlye he doth here abuſe them, to the abhorrynge of all Chriſtē eares, and the great dolour of all faythful

A marriage betwixt beliall and chriſt God and the deuyll

hartes. Here is not the trewe preachynge of the gospell called vpon by the kynges proclamacyons, to the glorye of God. Neyther is here sowght the adolishment of the byshoppe of romes vsurped powre, nor yet the layēge asyde of deuylyshe superstycyons, (which are all effectuallye required in hys godlye ordinaunces) for they are not the thynges that mi lorde seketh to vpholde. But here is sore cōplayned of, the slackenesse in goynge of processiō at euēsonge, in the saynge of romyshe howres, in the makynge of holy water ād holy brede. And what make these to the Christen erudycyon, or to anye other godly purpose? what are these toyes eyther to the mayntenaunce of faythe, or of anye common welthe? Must so many ydle Byshoppes and prestes be masted vpp so fatte to the great hyndraunce of the publique welthe, for the vpholdynge of thynges of so small profyght? Alac that euer the prices auctorite schuld thus be vsed to the blasphemye of God, and to hys great dyshonour. Thys maketh forē peple to report moche shame which is not here to be spoken, to the great heuynesse of trewe faythfull hartes.

Nothynge for christ but all for the pope.

My lorde here vnd'propeth babylon for fallynge.

vnder prices auctoritees worke they ther feates

Ther sinodes are all

5 If the decrees and inhybycyons of my lorde ordynarye of London, and

of

of other ſoche holye ordynaryes of eng- ageynſt
lande(as they be here named) were dily- gentlye ſowght out, and well wayed, I God and
feare me they ſchuld apere verye ſcant ho hys chriſt-
neſt men, well, the lorde ſeeth all, and
ſchall ſurelye iudge it at a daye.

¶ The manne of ſynne.

¶ 1 And more ouer that I ſhane not accuſtomed to obſerue and kepe the. 2. laudable ceremonyes/ rytes / and cuſtomes/ of thys catholyck churche of englande cõmonlye obſerued and kepte by other/ that is to ſaye. 3. neyther in goynge proceſſion vpon ſaturdayes at euenſonge. 4. nor in the vſage and maner of makynge of holye vvater and holye brede 5. nor in makynge my confeſſyon. 6. or ſaynge of maſſe. 7. mattens/ or euenſonge/ as I ſchuld or ought to haue.

Hys dyſcloſynge.

¶ 1 Reuous burdens and intollerable yokes laye they ſtyll vpon the ſhoulders of menne, ſyttynge in Moyſes chaire. Nothynge eſteme they the cõmaũdements of God in comparyſon of ther Math. 23. Luce. 11. Math. 15.

Frutes of owne tradicyons. No sawre ys the bre-
kynge of them here noted. Idolatrye, sy
monye, sacrilege, whoredome, hatred, se
dycyon, glottonye, couetousnesse, cruel-
te, rape, and mourther ys neyther here
blamed nor yet spoken yll of. Onlye ys
Gods verite here condēpned vnder the
blacke tyttle of heresye, the poore mem-
ber of Christ made a lawghige stocke to
all the worlde for yt, blasphemed, dys-
dayned, and abhorred. Soch is yet the ab
homynacyon of thys sixt age of the chur
che. Vvhan sathan tempted Christ in the
desart, in hys fyrst. ij. suggestions he na-
med the sonne of God. But in thys decla-
racyon (yea, rather temptacyon of hys pe
ple) schalt thu not fynde one syllabe mē-
cyoned, neyther of hym nor yet of hys he
auenlye father. Reade yt ouer hardelye
with iudgement, and marke yt with we
pynge eyes, lamētynge that the dere floc-
ke of the lorde ys thus myserablye ledde.
For there is no plage vnder heauen to it.
If thys be not the deseccyon from Christ,
mencyoned by Paule to the Thessalonia-
nes, I thynke ther ys non. I feare yt that
my lorde of london hath taken vpp the
third suggestyon of sathan with hys co-
uetous and ambycyous kyngedome, and
as a fearefull tempter, seduceth the peple

the popes holye spy rytualte.

Christ is persecuted in hys poore mē bers.

Lucæ. 21.
Apo. 9.
Math. 4.
Lucæ. 4.

god is not ones named in all thys doctrine.

2. Thes. 2.
Daniel. 9.
Math. 4.
1. Ioan. 2.

to

ea ther dampnacyon. For what a doctrine is thys? wherin neyther God nor hys sonne is mencyoned. Vvele may it be called errour in hypocresye and doctrine of deuyls, yea, ād worse yf worse maye be. Se how the deuyll resembleth here the angell of lyght. Sens Christes ascenciō hath not soche a declaracyon bene after thys sort spredde amonge the peple, by Christyane nor Antichristiane, Iewe nor pagane, angell nor deuyll, a poore manne compelled so openlye to professe the same and no mencyon made of god nor of christ. If this be not a misterie of iniquite, and a workynge of Sathan vnder a deceytfull powre, neuer was there anye.

1. Tim. 4.
2. Pet. 3.
2. Cor. 11.
Gene. 3.

No deuyl of hell so blasphemose as are Papystes.

2 A grett matter is made here of a thige of nowght, and it must be proclamed at Paules crosse. Tolwin must stāde forth ther for an heretyke. And whye? For he hath not obserued the laudable ceremonies, rytes, ād custōes of this catholyck churche of englande. Vvherin I praye yow?

A verye sore offence.

3 He hath not gone processyon vpon saturdayes at euensonge. A verye haynous offence, and worthye to be iudged no lesse thān hygh treason ageynst yowr holye father agapitus popett of Rome, whych fyrst dreamed it out, and enacted it for a lawdable ceremonye of yowr

Petrus de natalibus wernerus

Carthusianus. whory ſhe churche, for chriſt knoweth it not. But I maruele ſore that ye obſerue yt vpon ſaturdayes at nyght at euenſonge, he cõmaundynge yt to be obſerued vpon the ſondayes in the mornynge betwixt holie water makynge and hygh maſſe. Parauẽture ye wyll ſaye, ye do both, and ſo doble yt (as we perſeyue ye do in de-
Ranulph. ceſtrenſis Ioan. ſtel. de) leaſt the holie obſeruacyon of your father ſchuld droppe awaye, and yow be founde neglygent in your obedyẽce. For ſoth ye ſhewe yourſelf a verye naturall childe to your holye mother, in ſo holdinge her vpp for fallynge now in her latter age, and wurthye ye are to haue her
One wyckednesſe auaũceth an other. bleſſynge. If ye wolde wytſaue to put the .7. ſtaciõs of Rome unto is in the wor ſhyp of the .vii. deadlye ſynnes after the olde wonte, your ceremonye myght apere more ſolempne. Moch is Saturnus beholden vnto yow (whych ys one of the
Saturdaie is dedicate to ſaturne, of olde vſage. olde goddes) to garnyſhe the goynge out of hys daye with ſo holye an obſeruacyon. Loye yt ys of your lyfe, ſo to remẽber your olde fryndes. Doubtleſſe yt ys a fyne myrye pagent, and yow worthye to be called a Saturnyane for yt. Vvherof thys and other proper pagẽtes of yours be called lawdable, we can not tell, for we can neyther fynde worde nor commaundement of god for them and therfor we re-

4. An other lawdable ceremonye of yowrs Tolwin hath not well handled; nor as a workemāne of that occupacyon schuld do. He hath not made hys holye water ād his holy brede after the olde vsage and maner, nor as it is customablye yet vsed of other conynge artyfycers of your lyuerie ād marke. Though he hath made thē ād well seasoned thē with salte after the rewles of pope alexander, yet hath he left out the holy exorcysmes and cōiuracyōs, supposynge the good creaturs of Gods creacyon to haue no deuyls within thē, remēbeinge also hys prynces pleasure, which hath wylled all superstycyousnesse to be taken awaye frō the ceremonyes. Notwithstādinge yow se an other thynge in it. The lawdable institucyon of your holy fathers popes of rome schuld perishe if it were not so vsed. Yea we, schuld haue nothīge to dryue away spretes with, nor yet to take away vēgeable synnes. For neyther hath christ nor yet a Christen mannys faythe the powre that holy water hath. Therfor set hāde to it hardelye, and regarde neyther god nor yowr kynge, but lett the heretyke knaue do opē penaūce in spight of thē bothe to putt other in feare, least the feate of holy water makynge be forgottē amonge thē.

A sore matter in the popes bokes.

Platina i vitis pōti. Sigebert. gēblacensis.

A ceremonye borowed of sorcerers.

Opē penaunce for holye water makinge.

Confessyon is also a laudable ce-
remonye of yowrs, and was fyrst admit
ted by pope innocentin the most pestylēt
placina in counsell of laterane for a mayntenaun-
vita pape ce of yowr market. Se now that it deca
zepherin ye not for wante of lokynge to. Consy-
der fyrst of all that for yowr commodite
it hath deposed and dysherited more than
.j. hondreth lawfull kynges, and shorne
them into monasteryes of monkerye so-
me of ther eyes putt out. It made frede-
sigebert9 ricus barbarossa the Popes fote stole at
Ioānaucle venys, and subdewed manye other no-
rus ge.40 ble emprowrs. For soche a treasure it is
as euer helpeth whan yowr matters are
in daunger. By the vertu of confessyon
Eginhard was the plesaunt kyngdome of Italye de
Matheus. stroyed, and became saynt peters patri-
Palmerig monye, the kynge therof called desyderi
us with hys wyfe and children exyled
into lyons, and endynge hys lyfe in gre-
att myserye. Throwgh the same was the
empyre of constantynople translated frō
Volatera the grekes to the frenchemenne your ol-
nus et de fryndes, bycause they wold not for
wernerus your profyght to haue ymages worshyp
Ranulph. ped. Kynge Iohan of englande a manne
cestrensis. of no small valeauntnesse and vertue,
through the hydden mysteryes of the sa-
me was brought into hate of hys nobyly
ce

e and commons and compelled to geue
pp hys crowne and tytle for hym and
ys heyres to the apostolyck seate. Ray-
undus also the last erle of tholose and
ost valeaunt warryour of all christen-
one, abowght the same tyme onlye by
use he wold not burn the albigesyanes
ithin hys dominyon (whō your holye
thers iudged for heretykes for that they
ysted ther seyd eare confessiō, ther pry
acye, ther purgatorye, ther prayngeto
ad saynctes, with other soche pylde ped
rye, which they had establysshed in the
ore seyd counsell of laterane for ne-
e artycles of the Christen faythe, and as
atters necessarye vnto saluacyō he was
uellye compelled to stāde forth naked
hys shyrt in the face of the worlde, ba-
foted and bareheaded, and to axe mer-
ye vpon hys knees before the legate car
ynall of saynt angell, hys naturall peple
andynge abowt hym, waylynge,
epynge, and cryenge out for verye py
. For he was not onlye enforced there
y penaunce (as they call it) to geue to
ther clergye. 27. thousande marke, but al
o to dysheryte hys whole stocke for e-
er, and to warre vpon the turkes with-
out powre, the sonnar to brynge hym to
hys ende with other most cruell ininuc-
cyons,

Nicolaus bertrādus in hysto. tholosana

Guido perpinianus in lib. de hereticis.

Guilhel. de podio Meyerus & kyrian der.

Nicolaus bertrādus in histo. tholosa.

cyons, as are to be seane more at large in the hystorye of tholose compyled by Nicolas Bertrande doctour of both lawes. It schall stande tolwyn in hande therfor from henceforth to take better hede, and not to dallye with your confession as he hath done, seynge yt ys so daũgerous a matter

Be ware ye tell no tales out of scole.

Iacobus Bergomẽ sis. Sigebert. & Platina

6 No maruele ys yt thowgh ye call here consequẽtlye vpon your latyne masse saynge, for that farre passeth a lawdable ceremonie, beynge the institucyon of so manye holye popes, beynge also a sacrifice necessarye for the quycke and the dead, and so profytable also to the vpholdynge of yowr gloryous glytterynge kyngedome. That hath made your purses wayghtye ād your kychynes warme, your chekes fatte and your flesshe pleasaũt. Therfor ludge the speakige agenst yt, no lesse than heresye and treason, make cruell lawes of deathe, prouyde fagottes yuowgh and borne the losels apace. For yf that ones fall, your precious robes, myters, crosers, fyne rochettes, scarlett frockes, sandals, and tuppettes, with the monstruouse marke of madyan wyll folowe sone after. And than farwel the Romyshe relygyon. Adewe than all spirituall vayneglory. Consyder what yeare

holde fast thys Iewel or all wyl awaye.

The relygyon of the popes churche.

yt

yt cost ere yt cowde be fynyshed, and how manye holye popes wer abowt yt ere yt cowde be browgt to passe. It was more than vi. hondreth and lxx. years after Christes incarnacyon ere the fyrst latyne masse was sayd. For as wytnesseth platina in the lyues of romyshe bysshoppes, Iohan bysshoppe of portuense was the fyrst that euer sayd masse openlye, pope Agathō approuynge yt than in the. vi. generall synode at Constātinople in the yeare of ower lorde. 677 where as marryage was fyrst forbiddē to prestes ād whordome admytted by thys rewle. Si non caste tamen caute. Remēber also that yt was the worke of more than. 20. holy fathers of Rome, euerye one of thē clowtynge in a patche vnto yt, And lett not the labour of so manye peryshe amonge these Lutheranes for a lyttle lokynge to. Ye haue more auctoryte than euer had Cayphas and Annas. For ye maye call sessyons where and whan ye wyll. Ye may syt vpō lyfe and deathe, and be both accuser ād iudge. If the warmode quest wyll not cōdēpne your accused, bryngе out a false of your owne, of Rome rōners, pardoners, parrysh clarkes, and bellryngers, as ye ded now of late for Rycharde mekyns, a poore simple ladde of. 17. years of age.

Vvernerus in fas. temporū.

Platina.

Antonin.

Nauclerꝰ

Achilles Gassarus & Vvernerus.

Cayphas coude neuer both accuse ād iudge.

And

Richarde Mekyns brent of my lorde.

And geue hym a bylle of wrõge articles in hys hande to reade whã he cometh to the fyre to shaddowe with your myscheff.

Math.6. Esa,29. 1.Cor.14. Roma.1. Math.15. Marci.16. Ioan .10. 1.Ioan. 2.

7 Though Christ calleth yowr lazine howres Idelnesse, hypocresye, mochebablynge, and lyppe laboure, yea, and though saynt Paule doth esteme it a poit of vayne folishnes and moche more madnesse to vtter a processe in an vnknowne language amonge the peple, yet sett your romyshe wysdome ageinst them both, and stande fast in your olde popyshe opynyon, makynge Gods cõmaundemẽts of non effecte for your owne dyrtye tradycyõs. Vvhere as christ hath cõmãded yow syncerelye to preache hys gospell, do as thowgh ye owght him no seruice, nor were non of hys. Obeye it not, but saye that ye knowe a moche better waye Ye haue a master (whose lyuerye and marke ye weare) whych geueth better wages for the darkenynge of the gospell thã christ geueth for the preachige of yt.

The Popes rewardie for darkenynge the gospell.

The pope geueth forth gloryous tytles, fatte byshopryckes greatt benefices, prinncely howses, delycyous meates and drynkes, with other mennys wyues to lye bye whã they be yonge and faire, where as Christ ys all to the contrarie. And ther

for

for ye wyll rather fulow hymsh Christ Thys maketh yow so sharpelye to lisse vpon yt, that mattin, prime, hewen, masse, euensonge, and complyne, be done as they owght to be. That ys to saye, acordynge to the holye instytucyon of pope Pelagius, whych fyrst ordayned them to bleemyshe the gospell preachynge and to fyll the tyme with Idell vanytees. Yea, ye wuld putt menne to deathe rather than fayle, for not obseruige them, yf they ded not thus with pore Tolwyn shamefullye recante. So good, faythfull, obedient, and louynge are ye to your holye fathers of Rome, though your wylye pretence be an other.

Verye sharpe be lyen in the popes behalfe.

Ioan. 16.
Miche. 7.
Math. 13.

The manne of synne.

¶ : Vvhych denuncyacyon/ detecci-on/ and presentacyon/ 2 hath bene partlye by myne ovvne confession; and partlye by suffycyent vvitnesse and recorde in that behalff 4. sufficyentlye proued.

¶ Hys dysclosynge.

T: Hys ys an olde practyse of owr holye prelates, euermore to leaue

one craftye clause or other as a startyn-
An olde practyse of byssho pes. ge hole to Rone to, yf daunger happen to them of ther dedes here after. Thynke yow that my lorde of London wyll be founde fawtye in thys acte, in case yt be proued in processe of tyme, blasphemous se, traytcrouse, cruell, and deuylyshe, by
Mat. 23. Prou. 16. Lucæ. 3. Math. 27. the sacred scripturs and by the kynges statutes and lawes? Naye, I warande yow. He ys of a more craftye generacyon than so. I trowe my lorde wyl washe hys handes here with Pylate. Not one spotte shall apere in hys rochett of all that ys done in thys matter.

2 Rather shall Tolwyn confesse hym
Full wor kemanlye conuayed of my lorde. selfe here to be hys owne accuser to my lorde, not all vnlyke to hym that hãgeth hymself or drowneth hymself. So work manlye wyll thys matter be handled.

Partlye hath Tolwyn by hys owne confession denounced hym self for a sedycyouse doer, detected hymself for an heretyque, and presented hymself for a greuouse offender for not obseruynge the po
But sathã can not thus hyde hys myschefe. pes holye tradycyons. And thys ys ynough to clere my lorde, yf anye lykelyhode of olde frendeshypp towarde hys holye fatherhede do here after apere. But who extorted thys confessyon more semynge a deuyll than a manne, with thret

tenyn-

tenynges of fagottes and fyres That wyll be easye to knowe to hym that marketh the termes. Neuer coude tolwyn throughlye knowe what these rhetoryckes ment, as are denuncyacyon, detecc yon, and presentacyon, so longe as he was in cambryge, neyther by hys art stodye, nor yet by hys scole dyuynyte, tyll he came to my lorde of Londons howse. There was he sone made perfyght in them, by some well stodyed manne of the popes lawe. For from thens they came fyrst in dede. Neuer ys a manne to olde to be taught, and be brought in farder practyse.

Vnto ane we scole ys Tolwi brought.

3 The wytnesses also receyued the same doctrine, to the same selfe ende and purpose. And here they are called suffycyent. Vvhether yt be for that they were manye in nombre whych than accused hym, or be cause they are accounted honest menne for ther goodes falselye gotten or in that yt pleased hys Good lorde shypp so to accept them for ther olde faythes sake, lett the dylygent reader iudge. Soche allowaunce of catholyck wytnesses and recordes ageynst heretyques, for the vpholdynge of holye churche, ys no newe thynge, yf ye serche the scriptures and hystoryes. For they that accused Christ for a malefactor, a supporter of synners, a

whye the wytnesses are called suffycyēt.

Christ was also thus sered.

Ioan. 18. deuylyshe person, a subuerter of the pe-
Lucæ. 23. ple, a blasphemouse heretyque, a breaker
Marc. 3 of ther Sabboth, a defyler of ther lawes, a
Math. 26. lower of sedycyon, and destroyer of ho-
Ioan. 7. lye churche, a traytour ageynst cesar, and
soche lyke, were accepted and abeled of
Annas ād Cayphas for honest, credible,
wyse, and suffycient menne, though all
Act. 3. the worlde knoweth them for false per-
March. 14 iures and knaues. So sone as the Apostles
Ioan. 16. beganne ōnes to preache after Christes
Act. 4 ascencyon, by soche ghostlye chyldrē of
holye churche were they accused and cō
pelled to make answer in the spūal court
of the Iewes. And sens that tyme hath the
byshopps bene seldome without soche
Byshops are neuer without ther Iudases and Iewes. prodygyouse pykethankes and glauerin
ge glosers, to brynge menne coram no-
bis. Vvhich thynke they do God great
good seruyce, whan they brynge one of
hys pore lambes vnto deathe, as they do
in dede, though ther seruyce be nothinge
to ther owne sowles profyght, as it wyll
apere in the last rekenynge. Vvell, these
suffycyent wytnesses and recordes of my
Vpholders of the popes holye churche. lorde, or true vpholders of the popes ol-
de faythe, hath suffycyentlye proued Tol
wyn an heretyque in that behalfe, besy-
des hys owne confession. That is to saye,
in that he hath not gone processyon vpō

satur

ſaturdayes at euenſonge, nor workeman lye made hys holye water and holy brea de, nor confeſſed hymſelfe as the vſe of Rome is, and ſo forth. And vpō theſe ſuf fycyent accuſacyōs wolde my lorde haue condēpned hym to the fyre without mer cye, had he not recanted at Paules croſſe. Sone maye ye knowe wher of vowr ho lye prelates ſmelleth, yf ye way thys mat ter a ryght. Now reſort we ageine to the text.

Smell here what vowr ho lye prela tes are.

¶ The manne of ſynne.

¶ And al be it for my offence in ſo doynge. 2. I knowledge to haue de ſerued no ſmall pōnyſſhment. 3. yet I haue foūde ſothe charitable good neſſe ād mercie in my lorde biſſhopp of London. 4. upon my ſubmyſſyon and ſute vnto hym.

Hys dyſcloſynge.

¶ Repoſterouſe alwayes are the iud gementes of thys vyperouſe genera cyon. Euermore eſteme they that is euyll to be good, and that is good to be euyll, as wytneſſeth Eſaye. Ambycyon, pryde, and vayne glory take they for ſpi rituall

Math. 12. Eſa. 5. Prouer. 30.

Ephe.6. rituall holynesse, clerelye reiectynge the
Math.15. ryghtousnesse of God for ther owne be-
Iudæ. 1. astlye tradycyons whom hys hart abhor-
reth. Thus putt they darkenesse for lyght
Esa. 1. and lyght for darkenesse. Mennys wys-
Ioan.3. dome (whych ys but errour, dottage, and
Rom. 12 blyndenesse of the spryte) preferre they to
Eph. 4. the eternall wysdome of God. Verye fo-
Iaco. 3. lysnnesse, heresye, and madnesse do they
1. Cor.1. iudge the gospell, whych ys the stronge
power of the lorde vnto saluacyon to all
them that beleueth yt. That make they sow-
wer whych ys more swete than honye,
and that vyle whych ys most precyouse,
Psal.118 as to putt in the lorde owr whole confy-
Esa. 13. dence and trust, lyke as hys holye worde
Colos.1. leadeth vs. For hys vndefyled lawes, my
Psal. 118. nystre they the doctryne of deuyls,
1. Tim.4. *with lyes in hypocresye*. Thus doth the
Hiere.23. chyldren of thys worlde peruert all god-
Miche. 3. lynesse. As the very antychrystes turne
Roma.1. they the tre rotes vpwarde. Into a wyc-
Ephe. 4. ked mynde therfor hath the lorde geuen
2. Thes. 2. them ouer, strongelye to delude the vn-
Exod. 7. beleuers for ther vnbeleues sake. Se how
Apoc. 11. thys subtyle charmer, thys coniurer of E-
gypt, thys vnbonere bysshopp Boner, a
very blodye bocher of Babylō doth hād
le thys poore innocent Chrystyane.

2 So hath he bywytched hym with
hys

hys craftye legerdemayne. So hath he fe-
ared hym for thynges of no waygh̄t. Yea
so hath he compaſſed hym with threte-
nynges of terryble deathe, that nedes he
muſt graūt ſynne where no ſynne ys, and
opēlye cōfeſſe a greuouſe offence where
as nō ys at al. He muſt acknowlege to the
peple to haue deſerued no ſmall ponnyſh
mēt at my lordes hād, though hys cōſcy
ence ſtandeth clere to the cōtrarie. Vvhat
haynouſe treaſō haſt thu done good ſym
ple manne, that thu ſtandeſt thus forth for
a wonder of the worlde? Vvhat ys thy
offence, that yt requyreth ſoche open ſha-
me? Isyt theft or murther, whoredome or
Idolatrye, ſuperſtycyon or ſacrylege?
Than were yt more mete that my lorde
ſtode there than thu. For of theſe frutes
and ſoche other, he hath moche more ſto-
re than thyſelfe hath, as yt ys eaſye to per-
ſeyue by thys proceſſe. If yt be for not ob
ſeruynge the commendable rytes, ceremo
nyes, and cuſtomes of holye churche, as
ys ſeyd afore. Than ought my lorde al-
ſo to ſuffre the ſame ſelfe ponnyſhment,
for not goynge abought with ſaynt Ny
colas clarkes, for not hallowynge pel-
grimes to Hieruſalem ānd Rome, for
not ſenſinge the plowghes vpō plowgh
mondaye, for not roſtynge egges in the

Preſtes ar
neuer
thus pon-
niſhed for
Idolatrye
and whor
dom.

Auncyent
rytes and
lawdable
ceremony
es of holy
churche.

palme ashes fyre, and for not syngynge Gaudeamus in the worshypp of holye Thomas Becket, with soche other lyke, which were sumtyme more lawdable ceremonyes, than eyther saturdaye processyon or yet holye water makynge vpon the sondaye. But my lorde doth here moche after the practyse of his olde predecessours, which heaped vpon mennys sholders intollerable burdens of tradycyons. They layed vpō thē heuy yokes ynough therselues not ones mouynge ther fingars therunto for soylynge.

Esa. 10.
Math. 23.
Lucæ. 11.
Oseæ. 11.

3 He that doth couete to knowe the naturall compassyon, gentylnesse, and fauoure, whyche regneth in a bysshop of antichristes kyngedome, lett him here as in a glasse behold it. For I ol[illegible] founde my lorde verye fauorable and good vnto hi, as he here [illegible]. Vvhat though he hath stāde forth at Paules [illegible] se to hys rudyculouse reprocher for not obseruynge the lowsye lawes and idele ceremonyes of the pope, yet is my lorde verye charitable vnto hym. Vvhat though thys vncomelye prospect hath made of hys fryndes hys vtter enemyes, and brought hym out of al honest estymacyō of menne, yet hath my lorde shewed great goodnesse vnto hym. Vvhat though

The fauorable goodnesse of my lorde of Londō

thys

thys recantacyon declareth hym of a fryn de an enemye to godes truthe, preparyn ge hym to the fyre in case he here after fall in relapse and turne ageyne to Christ, yet ys my lorde verye plentuouse and lar ge in mercye towardes hym. Thike yow that the wolfe (whych ys naturallye ge- uen to rauyne) sheweth not great gentyl- nesse whan he suffreth hys praye to passe from hys gredye mouthe, and so leaueth hym vndeuowred, what though he hath afore spoyled hym both of hys wolle ād skynne? Yes surelye doth he, and farre o- therwyse than he hath of hys chorlyshe nature. Than commende my lorde bon- nes of London for thus charytablye han- deryng Tolwyn, consyderynge that the serpentyne nature of a bysshopp of that kynde wolde otherwyse. But trulye yf thys be my lordes charyte, goodnesse, ād mercye, hys dyspleasure, hate, and maly- ce ys the deuyll and all.

Lerne he- re to kno- we the mercye of a bysshop

The chor lyshe natu re of a wolfe ys not to spa re.

Do as ye wold be done to dwelleth not with my lorde

4. But how cometh yt to passe that my lorde hath shewed hymself here so mercy full vpon my humble submyssyon and penytent sute vnto hym, sayth Tolwyn. Yea marrye, now I here the. I wolde els haue thought yt moche more than a myra cle, the wolfe so to haue left the shepe, the foxe the capon, and the marleon the poo re byrde. I warrand the goode poo-

Lowe cre peth the shepe to

the lyō to re creature thy ſubmyſſion was not ſmall
haue hys to temper the furyes of ſoche a woluyſhe
poor lyfe tyraunt. Thy ſute was not lytle with pro
mes and othe to mayntayne all Romiſhe
poperye, to ſaue thy ſyllye carkas from
the fyre. Oh, myſerable calamyte of fow-
le. Oh, moſt vngodlye handelynge of
Chriſten peple. Awake ones ye Chriſten
Sap. 6. gouernours out of your ſlouthfull drea-
Pſal. 2. mes, and attende to your ryghteouſnes.
Math. 13 For whyls yow are a ſlepe, the enemye
3. Reg. 10 ſowyth tares amonge the good ſede. Suf-
Pſal. 98. fre not the peple of God to peryſhe amon
Apoc. 11. ge theſe proude glorioufe glottons of So
Prou. 29. dome and Egypt, for want of lokynge
to. Leaue them not to the handes of ſoche
vnmercyfull tyraūtes, vnleſſe ye care not
for them. If anye blaſphemouſe ſpectacle
maye moue yow to ſhewe your ſelues
godes true mynyſters, lett thys be one har
delye. For all the worlde wondreth of
yt, as they maye full well, yow ſufferyn-
Rom. 13 ge the holye ghoſt to be in ſoche contēpt,
Heb. 6. hys graces not regarded.

¶ The manne of ſynne.

1 That vpon onſye thys declera-
cyon 2 here made of myne offence vn
to yoVV 3 VVith promyſe that I

wyll

vvyll indeuer my selfe to the best of my povver to tyue as a 4 catholike manne ought 5 and schuld do here after

Hys dysclosynge.

FI Or not straynynge out a gnatt (as Christ calleth the fryuelouse obseruacyon of the Idell ceremonyes) ys all thys terryble tragedye, thys outwarde penaunce, thys open shame of the worlde, called here the charitable goodnesse and fatherlye mercye of my lorde of Londō. Moche easyer had yt bene for Tolwyn to haue broken all the commaundementes that euer God gaue, great and small, preceptes and counseles as they call the, than one beggerlye tradycyon of the popes whoryshnesse, so ferce are hys horned warryours in hys holye cause, though they speke yt not. For a māne (they saye) maye loue hys how se well, though he sit not vpon the toppe therof. Had he commytted an hondreth kyndes of Idolatrye superstycyon, hypocresye, treason, sorcerye, theft, rape, fornycacyon, fylthynesse, sodometrye, and the deuyll and all els, (as ther smered shauelynges doth dalye) Benedicite vnder a stoole had bene able to dyscharge hym. If he had betrayed hys kynge

Math. 23. Lucæ. 11. Zach. 11.

Gods cōmaundementes no thynge regarded.

Cōfessyō dyschargeth al these myschefes.

kynge. vii. tymes, murthered a scorē of in
nocentes, and defyled an hondreth vyr-
gyns (as many of that generacyon hath
done) Ego absoluo te had bene able to
Hiera. 7. clere hym ageynst all menne. But an here
Tush we are absol- sye commytted ageynst holye churche
ued quyte (whych ys the verye execrable whore of
saye they. Babylon, hauynge nothynge ryghtlye of
Christ) is no power able to remytt. That
must in the syght of all menne with most
extremyte be ponnyshed.

2 An open declaracyon must be ma-
Open pō- de therof to the peple, to make yt to ape-
nyschmēt re vnto ther blynde eyes an offence mo-
to dryue che more greuouse than eyther whoredo
other frō me or murther, fellanye or treason, beyn
the truthe ge no synne att all but godlynesse. Nō o-
ther ys yt but an offyce dewlye belongyn
ge to a Christen hart to abhorre suche be-
stelynesse as obscureth the glorye of God

A profes- 3 Yea, a solempne promyse must be
syon to be made also vpon thys declaracyon, of stu-
cō atray dyouse indeuoraunce with all dylygen-
tour to all ce and power possyble, to Remayne frō
godlynes hence forth a false periured Christiane, a
se. double sworne papyst, a newe professed
traytoure a geynst God ād all godlynesse

4 Vvhom my lord calleth a catholycke
mā. Vvhych ys as moche to saye, as a mā
ne liuynge styll after the same rewles and
the

the ſame ſelſe cuſtomes that were vſed in thys realme before the popes puttynge downe. And what ys thys els, but layſerlye by a lyttle and lyttle to ſett hym vp ageyne and to reſtore hym to hys olde ſeate, or els to rayſe vpp ſoche an other antichryſt for hym though yt maye not ſo be ſpoken? Vvhan olde practyſes wyll no lōger helpe, thā muſt newe be ſought out, to the vpholdige of owr gaye glytterynge Gabaon. This maye ye ſe that yt ys moche leſſe daunger to offende a godlye mynded woman, than a proude paynted whore, a meke ſpreted ladye, than a malycyouſe modye qweane. For pacyētlye wyll ſhe remytt all iniuryes done, where the other wyll ſpyghtfullye reuenge them. The gentyll ſpouſe of Chryſt (whych ys hys churche wythout ſporte) ys euermore redye to forgeue, though the offence be done ſeuētye ſeuen tymes. The cruell ſynagoge of ſathan (whych ys the ſodomytycall ſwarme of ſinered ſorcerers) prouoketh euermore her horned whoremongers to fyght in her quarell, and to perſecute her offenders vnto deathe by manye vnjuſt lawes and decrees.

Vvhat yt ys to be come a catholyk payſt.

Baptiſta Mantuan, lib. 3. Faſt

Pſal. 38. Hier. 26. Eph. 5. Math. 18. Apoc. 2.

All diuerſe ys the popes churche from chryſtes.

5 Farre vnlyke ſchall ye fynde theſe .ij. churches, yf ye conferre them togyther, brynge them to the touche ſtone, proue

ther

ther spretes, and trye them by the scripture
The office of a Christen byshopp were
2.Tim.4. rather to preache than to ponnyshe, rather
Ioann.21. to fede than to famyshe, rather gentyllye
Math.28. to allure than curryshely to rebuke before
Coll.1. the worlde, were he after the ordre of
Apoc. 9. Christ and hys apostoles. But my lorde
Hiere. 23. ys of an other smokye brode, whose na-
Ezech.34 ture ys to rauyshe and destroye, to deuou
Zacha. 11. re the flocke and fede them selues with
the fatte, executynge vpon them all tyrā-
nye possyble. Lorde pyte thy poore pe-
ple, and wytsaue ones to open the in war
de eyes of worldlye rewlers, that they
maye in thy feare beholde these mysche-
3.Reg.22. fes with Iosaphat; hiehu, Ezechias, and
2.Par.34 godlye Iosias, for as yet we are farre from
godlynesse for all owr newe reforma-
cyon.

The manne of synne.

1 And that I do not here after
preache or teache anye 2 heresyes/er
rours/or noughtye opynyons 3 con-
trarye and ageynst the catholike fay
the of owr holie mother the chur-
che/4 but as moche as can lye in
my power to maynteyne/defende/
5 and auaunce the seyd catholycke
faythe

Hys dysclosynge.

SI E yf there be in the worlde anye myschefe, abhomynacyō, or deuylyshnesse lyke vnto thers. In euery poynt do they shewe them selues the verye aduersaryes of God, and the rebellynge sede of the serpent. Christ at hys departure from thys worlde, commaunded onlye preachynge and baptyme to hys apostles, and neyther syngynge nor sensynge, holye watterynge nor massynge. Thys do they with all threttenynges in hybytt, as ys here specyfyed. For Tolwyn ys here commaunded from hence forth neyther to preache nor to teache, vpon soche peynes and penaltees as are due to heretyques, whych ys no lesse thā burnynge in smythfeld, or hangynge in the lollars tower at mydnyght whan menne be a slepe. Vvo ys vnto me (sayth saynt Paule) or dampnacyon to my sowle, yf I preache not the gospell. Christ hath not sent me to baptyse, but to publyshe the glad tydynges of helthe, moche lesse than to go processyon or to saye a popysshe masse. Thys necessarye mynystracyon in the worde, whych Christ hath ordayned, dō they lyke antichristes condempne. The wholsome offyce of preachynge that he hath commaunded

Luc. 16.
Math. 12.
Gene. 3.
Mat. 28.
Marci. 16.
The papystes ponnyshe with deathe the whan Chryst ys obeyd.
1. Cor. 9.
Act. 9.
1. Cor. 1
They forbyd and condempne that christ hath

commaũ-ded. ded, do they most streyghtlye inhybitt. Ryghtlye therfor ded Christ declare thē contempners of hys fathers heauenlye ordynaunces for ther owne fylthye tradycyons aūd customes, whych are most abhomynable blasphemyes.

Heresye call they the gospell.

2 But here parauenture my lorde wyl allege for hymselfe, that hys present inhybycyon concerneth the onlye preachynge of heresyes ād errours, whych he wyll in no wyse haue taught in hys dyoces. If my lorde had so well assertayned ys what an heresye ys, as he hath here sett out Tolwyn for an heretyque, we schuld moche better haue vnderstande hym: But surelye yf heresye be a contrarye doctrine to the wholsome doctrine of Chryst, my lorde ys here the most rāke heretyqne and wytlesse antychryst that euer I harde of. And as for Christ, here ys no maner of mencyon of hym. He ys not so moche as ones named in all thys frantyke declaracyon. Here ys not one thynge that the scrypture of God can iustlye maynteyne, so Babylonyshe, heythnysse, ād hellyshe ys yt. And therfor yt ys no doctryne of hys, but all ageynst hym. My lord thynketh that there are nō other heresyes but those whych rebuke the superstycyons of hys popyshe churche. Non other errours, but that speaketh

Vvhat heresye ys, they tell not.

Not ones ys Chryst here named.

Heresyes after my lordes meanynge.

vayne glorye. Non other noughtye opy
nyōs but soche as towcheth ther couetou
se cloynynge and insacyable auaryce. Thē Heretyques after the popes doctors.
thynketh he onlye heretyques with Tho-
mas, Bonauenture, Dons, Bachonthorpe,
and other sentencyoners, whych dysobey
eth the Rome churhe. He remembreth not
that accordynge to Christes promyse, the
holye goste at hys commynge schuld re-
proue the worlde of synne, ryghtousnesse Ioan. 16.
and iudgement, whych betokeneth infy Luc. 12.
delyte, hypocrysye and mannys wysdo- 1. Tim. 4.
me. For he syndeth yt not in hys portifo-
lium, nor yet in owr ladyes mattens. And
therfor whan soche straunge voyces sou-
deth in hys eare for lacke of a through ac
quayntaūce with them, he taketh thē for Esa. 5.
heresyes, errours, and noughtye opynyōs Hier. 2.
Thus maye he also iudge Esaie, Hiere- Ezech. 38
mie, Ezechiel, and Daniel with the other Lucæ. 3.
prophetes, Christ, Iohān Baptyst, Paule, Math. 15.
and Peter with the other apostles to be Eph. 4.
heretyques, for all ther prophecyes and
wrytynges are full of soche heresyes.

3 Euerye where are they contrarye to
the catholyke faythe of your churche,
whych ys the worshyppynge of Idols,
the callynge vpon menne that are depar-
ted, and the gasynge vpon goddes that

The catho are ſeane with the eye. Euerye where are lyk fay- they ageynſt that holye mother of yours,
the of pa- in opynyon, faythey and doctryne. No
pyſtes in Chriſten beleue fatcheth ther dyſcyples,
deadIdols and ſcolers frō your laye mēnys calēder
your dead boke of Images, nor yet from
iour latyne ſeruyce whō they vnderſtāde
The fay- not, but frō the lyuynge worde of the lor
the of tru de. Ther faythe ys a ſubſtaūce of thynges
Chryſtia- vnſeane, and not of gaudes and fables a-
nes in the perynge to the eye. In ſprete and verite
liuynge do they worſhyp ther eternall father āde
God. not in outwarde ſhaddowes and toyes.
Vnholie do they iudge that mother
whych bryngeth forth daylye ſo manye
Phil.3. proude porkelynges, ſo manye couetou-
2.Tim.3. ſe charmers, ſo manye Idell hypocrytes,
2.Pet.2. oyled Idyotes, ſhorne bellye goddes,
Pſal.105. wedlock breakers, defylers of maydēhe
de, open perſecuters of the truthe, ſleers
of innocentes, ſodomytes, and beaſtes, of
ferynge thēſelues vp for aſtynkige ſacry-
Daniel.3 fyre vnto holynesse in the fylthye fyre
Eph.4. of concupyſcence, burnynge heates of
1.Tim.4. ther luſtes, āde vnſacyable deſyres of ther
flieſhe with a deſperate conſcyence, con-
tempnynge the iuſt ordynaunce of God
to obſerue ther papyſticall vowe.

4 The catholyke faythe of thys ma-
lygnaunt madame, the churche of anti-
ſt, the mother of myſchefe (whych ys

wyn promyſed to hys ſymple power to maynteyne with holye water makynge to defende with errours and lyes in hypocryſye, and to auaunce with the holye doctryne of deuyls, accordynge to hys newe made othe and profeſſyon in my lordes preuye cloſett, for the ſcripturs wyll not therto ſerue hym. They knowlege nō other churche of chriſt, but the kynges doughter whych ys from wythin, as Dauid doth largelye deſcrybe her in hys 44. pſalme and ys therfor called the kyngedome of heauen, whych neyther hath myter nor cope, mattens nor maſſe, ſhauen crowne nor anoyntynge.

Errours lies ād the doctryne of deuyls in hypocryſye.

Pſal. 44. Luc. 17. Math. 13.

5 To thys newe profeſſyon and ſolempne othe of Tolwyn, that he ſchall durynge hys lyfe, maynteyne, defende, and auaunce the popes olde relygyon or ānychriſtes whether ye wyll (for yt ys nō of chriſtes) the worſhypfull cyte of London, my lorde mayer, the ſhrywes, and the whole commynnalte muſt beare recorde, that they maye alſo obeye the ſame, though they haue both godes lawes and ther kynges actes to the contrarye. Is not thys thynke yow a bolde enterpryſe and a wonderfull ſpectacle vnto menne, ſoche a thynge to be done in the face

London must bere thys profeſſyō, to obeye yt.

antichriſt of the peple, the pope ſo lately putt dow
hath here ne, the goſpell ſo clerelye dyuulgate, and
an vnſha the kynge makynge ſoche conſtytucyons
mefaſt fa for the ſcrypturs mayntenaunce. Are not
ce. the peple of thys realme wonderfullye
abuſed by ſoche maſterye workers as my
lorde yͤ V vhat yow thynke of yt in En
glande I can not tell, but I wote all chri-
The kyn ſtendome, beſydes wondereth of yt, the
ge doth o kynge thus doynge one thynge and the
ne, ād the byſſhoppes an other. If they dare be ſo
byſſhops bolde openlye and vnder the kynges no
an other. ſe, I doube not butt hey are bold ynow a
brode and farder of, and ther preſtes lac-
keth no good counſell ther vnto in ther
conuocacyons and ſeanes. In dede thys far
re paſſeth the calkynge of doctor Cröke
Doctor horne with hys ſecrete reuelacyons, and
Cronck- alſo the pratye practyſes of doctor Boc-
horne ād kynge and the holye mayde of kente, yf
doctor all thynges be conſydered. Now folo-
Bockyng weth the text in hys courſe.

The manne of ſynne.

¶ And vtterlye to deteſt/abhor
re/2 and auoyde all/3 and all ma-
ner of hereſyes/errours/and nough
tye opynyons/4 V vith the fauou-
rers/mayntenyners/defenders/or
anye of them duryng my lyfe.

Hys

OF a farre other ſort was Chriſt in takynge of ſynners to repẽtaunce, than ys my good lorde of London, for he compelled non of them to do ſoche open penaunce, nor yet ſhamefullye to ſlaunder them ſelues a fore the multytude. Magdalene, Zacheus, the aduowtereſſe womã, and the theſe on hys ryght hande, had fauorable wordes of hym, with manye ſwete commendacyons, bleſſynges, and promyſes. The ſpyghtfull traytour whych betrayed hys bodye vnto deathe, refuſed not he to kyſſe. The dyſcyples whych forſoke both hym ãd hys doctrine to the great ſlaunder therof, ded not he cõſtrayne to recan' openlye. Lerne of me (ſayth he) for I am gentyll and meke harted. My yoke ys eaſye and my burthẽ lyght. But perchaũce my lorde wyll ſaye here in hys owne behalf (as he ys a man of great lernynge and leſſe godlye wytte) that he hath done in thys as ded Peter whã he ſtrake of Malchus ryght eare. Thã muſt my lorde cõſydre what thãke Peter had of hys maſter for ſo doynge, ãd how lyttle pleaſure that enterpryſe ded hym. He was by and by commaunded lyke a brayneleſſe fole to put vpp hys weapon ageyne, with ſoche an erneſt checke, that

Chriſt was more eaſye to ſe ke vnto than my lorde.

Luc. 7.
Luc. 19.
Ioan. 8.
Luc. 23.
Eze. 18.
Matth. 26
Marci. 14
Ioan. 18.
Matth. 11.

My lorde ſmyte thof Malchus eare with Peter.

Math. 26 he neuer durſt drawe yt ſens. Vve muſt
Luce. 22. remembre alſo that Malchus was a byſ-
Ioan. 18 ſhops ſeruaunt, whych dyſchargeth my
2. Cor. 6. lorde of Peters felyſhypp. For non agre-
ment can Chriſt haue wyth Belial, nor
yet lyght with darkeneſſe. A true chriſtia
ne ought by hys Chriſten profeſſyon, in
Ioan. 5. the ſprete of lenyte and gentylneſſe to exa
1. Ioan. 4. myne all doctrines, and to proue all ſpre-
Iacobi. 4. tes whether they be of God or nay, ād not
1. Pet. 1 raſhelyē to condempne hys poore Chri-
ſten brother whom Chriſt hath ſo derelye
redemed.

2 But thys newe profeſſyon of my lor
de in Tolwyn, ys of an other veyne, and
af a farre dyuerſe ſort from that. For yt
muſt vtterlye deteſt, abhorre, and auoy-
All godli de all. But what all I can not tell yow, vn
neſſe and leſſe yt be all godlyneſſe and veryte, or
veryte cō all that Englande hath done ageynſt the
dēned by pope, for yt ys not here expreſſed. It ys ſo
profeſſyō che an all, as ſtandeth here in myſterye, cō
prehendynge my lordes whole mynde in
holye churches behalfe with out vtteraun
ce.

My lorde 3 Seynge therfor that thys all, beynge
lokethfor vnder a ſecrete trope or fygure maye not
a tyme of be dyſcloſed tyll my lorde ſeeth a better
more myſ tyme, we wyl lett hym alone, and paſſe
chefe. forth to the all that foloweth, whych car

reth

say, all maner of hereſyes, errours, and noughtye opynyons vnnamed, leaſt they ſchuld ſhewe my lorde in hys ryght colours. Not vnlyke ys my lordes honorable lordſhypp here in thys condempnacyon to the great bellyed braggers or ſorbonycall maſters in Parys, whych commynge with rede faces from the cherefull bankett of Bacchus, called prandium theologicum condempned Martyne Luther in the reare of owr lorde. M.D. ād XXIIII hys artycles not examyned. It muſt nedes be an hereſye, an erroure, and a noughtye opynyō yf my lorde ſo iudgeth yt though yt be Chriſtes owne worde. It ys ynough for my lorde but to ſpeake yt, for a Chriſten mā nys beleue. For hys reuerende lordſhypp ys a great pyllar of the popes holye churche, whych maye condempne the goſpell by quodcunq; ligaueris.

Martyn Luther cō dempned in ſorbon at Parys.

My lorde ys a great pyllar of the popes churche.

4 Yea, he that ſchall profeſſe thys newe rewle of olde papyſtrye, muſt vtterlye deteſte and abhorre all theſe (I wote not what) with the fauorers of them, the maynteyners, defēders, or obiectors what ſo euer they be, kynge or coūſell, for both they haue depelye entred ſoche matters.

5 For whye yt ſo loweth in the text here, or anye of them. Vvhych ys an ana-

Thys doctrine tea

Thys doctrinetech eth to abhorrekyn ge ād cōfell.

gogycall trope or hygh ſpeakynge of my lorde aboue hys compaſſe, I had almoſt haue ſeyd, beyonde hys wytte. And thys muſt be for euer and euer durynge hys lyfe. For ſo hath Tolwyn promyſed, for example. Thys vowe of relygyon maye neuer be broken, though godes commaundementes and Chriſtes aduertyſementes ſchuld go all to the deuyll of hell. For the breakynge therof myght brynge in both fagottes and fyre. And all thys muſt be done for the auauncement of holye churche, as ys a fore ſpoken. Butt tell me thys.

Take hede of .xxi. years in thys vnadvyſed vowe.

Holye churche knoweth not a traytour from a ſaynt.

Vvhat godlye wyſe manne can thynke that churche holye or good, whych ſeeth not in ſo manye years a traytoure from a ſaynt, but auaunceth hym with ſo manye falſe myracles, as ther churche hath done beckett, and ſtyll doth more of the ſame generacyon. She ſchall be of a moche better ſyght, and of a more godlye iudgemēt ere I truſt eyther her, or yet her anoynted chyldren as ſpirituall as they be. Vvele I wote that the churche, whych ys the immaculate ſpouſe of the lambe Ieſus chriſt, had neuer ſoche a ſpotte in her garment.

Apoc. 19.
Eph. 5.
Cant. 4.
Ioan. 12.

The eternall father be ones mercyfull to hys peple, and delyuer them from thys dampnable plage of darkeneſſe, yf yt be hys pleaſure.

The

¶ 1 Hys lordeshypp ys content to respyte the rest of my penaunce / 3 and vpon my good deseruynge 4 and doynge accordynge to my seyd promyse / 5 to forgeue all togyther.

Hys dysclosynge.

1 Vvyst yt wolde at the last apere frō whens all thys Pharaonycall tyrannye spryngeth, thys cruell persecutynge, thys murtherynge of innocentes. It cometh frō a lordshypp, by ther owne confessyon. For hys honorable lordshypp ys contented here vpon couenauntes made betwixt them, to respyte the residue of Tolwyns penaunce. But from whens aryseth thys spyrituall lordshyp, or worldye monarchye rather. Not from Christes doctrine, for they taught euermore the cōtrarye. My kyngedome (sayth he) ys not of thys worlde. The rewlers of nacyons haue the vnyuersall domynyon, and are called gracyouse lordes, but yow schall not so. Peter, Iohā, Iames, and Paule, with the other apostles and dysceyples were onlye preachers of the gospell, mynysters, dysposers, and geuers forth of the secretes of god.

Tyrānye springeth out of ther lordshyp

Apoc. 20
Zach. 9.
Ioan. 18.
Luc. 22.
Marc. 26
1. Cor. 4.
Act. 4.

They

They neuer became anye lordes, but perse cuted abiectes, as manye are uow adayes. Thys gloriouse lordshypp came in wham phocas the false emproure made Rome the head churche of the worlde for moneye. And yt was spred abrode after a thousan de years from Christes natyuyte, whan Sa than was losed out of hys preson, and per mytted to go at large to deceyue the vn godlye multytude for ther vnbeleues sa ke. So that thys lordshypp ys non other, but the power, auctoryte, and seate of the dragon geuen vnto the great antichrist; which ys the beastlye bodye of Sathan, of whom my good lorde here ys a member, and so are all they that worke lyke feates in the same generacyon.

Phocas the Emprour. Apoc. 20

Daniel. 9 Apoc. 13. Ezech. 22

2 Vvhat my lorde schuld meane here byr espytynge of the rest of Tolwyns pe naunce, I can not well tell, vnlesse he tar ryeth a tyme or wayeht a layser to haue hym in relapse, and so to burne hym vp for an heretyque all together, lyke as hys holye predecessours hath done euer sens Iohan wycleues tyme and sumwhat a fo re. As I purpose shortlye (the lorde lēdyn ge me lyfe) to declare in a farre more lar ger treatyse. Yet plucketh my lorde backe thys respyte ageyne full lyke a mercyfull father of holye churche, to apere charyta ble

The rest of Tolwyns pe naunce ys burninge

Iohā wyc leues bat tayle a geynst an tychrist.

3 Tolwyn vpon hys good deſeruyn- Vvhat a
ge maye chaunce to haue a full forgeueneſ good de-
ſe of my lorde. But what call ye a good ſeruynge
deſeruynge I praye yowe? Marke that fo- ys.
loweth here after, and ye ſchall ſe how
honorablye my lorde hath dyffyned yt he
re vnto Tolwyn, with a lumpe of good
lernynge.

4 It ys to do accordynge to hys ſeyd My lor-
promyſe. That ys to ſaye, to become from des owne
hence forth a good proceſſyon goer vpon dyffyny-
ſaturdayes at eucſonge, a good holye wa cyon ther
ter maker, a good mattenſer, maſſer, and rof.
ſo forth, but no true goſpell preacher. Mo
re ouer yt ys to become a catholyke man- Vvhat ys
ne, otherwyſe called a popyſhe rebellion a catho-
but ſaye neuer a worde I cha ge yow. Yt lyck man
ys alſo to auaunce the popes holye chur- ne of ho-
che, and to deteſt and abhorre the nough- lye chur-
tye heretyques, otherwyſe called good che.
faythfull Chriſten mēne. Loo ſer, all thys
ys called here a good deſeruynge.

5 If Tolwyn perfourme all thys accor
dynge to hys ſeyd promyſe, my lorde ys
contented to forgeue all togyther lyke a
good gentyll vertuouſe prelate. If not, the Be a falſe
lorde of heauen haue mercye vpon hym, periureor
for he goth ſurelye to the fyre. For that ys els bewa
the olde rewarde of byſſhoppes, whan re the fyre
men

menne wyll not be rewled and obeye the good lawes of holye churche. That holye mother of thers can not abyde an enemye to blowe ones vpō her, but she consumeth them with burnynge cooles, not all vnlyke to Proserpina and the olde god Vulcanus, so full of sober pacyence ys she. Her nature ys now, not to ouercome the worlde with faythe as she was wont to do, but with flame, so seruent ys she waxen sens she became a gloryouse madame of the earthe. Fyre can she make to come downe from heauen in the syght of mē, causynge them to beleue that yt ys godes wyll to haue the heretyques consumed. Thus prouoke she that good creature of God vnwyllyngly (as saynt Paule speaketh yt) to serue her vanyte, cleane contrarye vnto hys gracyouse ordynaunce. As where yt ought to be mannys cōfort to worke hys confusyon and where yt ought to serue hys nede, vnsemynglye to deuoure hym and swallowe hym cleane vp. Soche wōders can they do in the face of the worlde and yet be an holye consecrate ordre styll I doubt not but the lorde wyll ones make ther inyquyte full knowen to all menne, whan they schall saye with horrible feare and anguyshe. These are they whom we sumtyme had in derysyon. Vve

Holye churcheys becō all fyerye.

Apoc. 13.
Ioan. 16.
Miche. 7.
Rom. 8.

The new myracles of antichryst.

Nahum. 3
2. Thes. 2.

thought

thought ther lyues verye madneſſe, and ther ẽde without honoure. But loo how they are counted amonge the chyldren of God, and ther porcyon ys amonge the ſayntes. Therfor haue we erred from the waye of truthe, the ſonne of ryghtouſneſſe hath not ſhyned vnto vs, nor the clereneſſe of vnderſtandynge ouer ſpredde vs, with hys bryght beames. Vve haue tyred owr ſelues in the rewles of wyckedneſſe and deſtruccyon. Tedyouſe wayes haue we gone, but the iuſt waye of the lord haue we not knowen. what good hath owr pryde done vnto vs? Or what profyte hath the pope of rycheſſe brought vs. All thoſe thynges are paſſed awaye lyke a ſheaddowe, and ſo forth as yt followeth ſtyll in the fift chapter of ſapyence. Sap. 5.

The deſperate cõplaynt of antichryſtes ſlaughter men. Eccle. 12. 1. Ioan. 2.

¶ The manne of ſynne.

¶ 1 Beſechynge therfor you that be my frendes / 2 to geue hym moſt hartye thãkes for the ſame / 3 and to take exãple by me 4 to auoyde the lyke daunger. Amen.

Hys dyſcloſynge.

OH what a cõpas of deceyt ys thys to auoyde the ſuſpycyon of tyranye before the blynde worlde? Thys poore manne ys ſhamed openlye. He hath loſt hys

The ſerpẽtyne nature of antichriſtes mẽbers.

hys good name for euer. Of a dere chylde of Christ he ys made a sworne chylde of the deuyll by thys newe professyon, wherin neyther Christ ys named nor yet hys eternall father. Yet must hys fryndes come with cappe ādknee, to geue hartye thākes to thys terryble termagaunt, thys Nēroth, thys Pharao, thys Hieroboam, thys Olopherne, thys antyochus, thys Herode, yea, thys mytred mahounde, and verye deuyll incarnate. I haue in my tyme seane letters and wrytynges dyuerse, whych hath comen from the great Turke and Souldane. But neuer sawe I anye of them without the name of god as thys lordlye declaracyon ys. Vvo ys that realme that hath manye soche ghostlye gydes. It had bene great pyte except yt had bene declared at Paules crosse, and that Tolwyns fryndes sehuld geue hartye thankes for yt, there ys in yt so moche goodnesse.

Am Impe of hym whych of freth hys fete to be kyssed.

No soche blasphemye in saracen nor turke.

2. But vnto what purpose schuld these thankes be geuen? That my lorde maye be sudged a prelate most charytable, and thathe hath done all thys but of gētylnesse and fauer, where as he myghthaue burned the heretyque by the popes holye lawes, of whom he ys a commensed canonyst. Vvhye? call ye that an acte of charyte, to shewe soche vyolence for matters of so small

Thankes for playnge the tyraunt.

Vvo to them that

ſmall wayght? Yea, for thiges whych are rather deuylyſhe than godlye, whoſe fulfyllynge ys fylthye abhomynacyon and blaſphemye? For non other cauſe was Peter called Sathan of Chriſt, but for fauorynge thynges that were not of God but of menne. Lete hym geue hym thākes ther for that hath ſett hym a worke, to kyll as manye as wyll not do ther homages to the beaſtlye bodye of the olde ſerpēt of hell. And lete not honeſt godlye menne now worſhypp that Image, whych ys latelye rayſed of the beaſtes wounded head, of whom I haue wtitten a large volume called the Image of both churches comprehēdynge an whole commentarye vpō the reuelacyon of Iohan, whych I truſt ye ſchall ſhortlye haue with other thynges els. For a doctryne of ſaluacyon ys that Apocalyps, and ſo neceſſarye to be vnderſtande & knowne, as yt ys to be a member of Chriſtes churche, conſyderynge yt ys non other but a manyfeſtacyon of the eſtate therof for all ages vnto the worldes ende. Now to owr purpoſe ageyne. My lorde wolde fayne by theſe farre fett colours hyde a wolfe, but yt wyll not be. Falſhede wyll apere falſhede, ād axe hym no leaue. Great peynes he taketh to weue the ſpyders webbe, and to hatche the cocatryce

calleth ſo wer ſwete.

Eſa. 5.
Marci. 8.
Math. 16.
Ioan. 8.
Apoc. 13.

The Image of bothe churches.

Neceſſarye doctrine of ſaluacyō.

Iob. 8.

Esa.59 katryce egges, but all wyll not helpe.
Ezech.13. He vnder proppeth Babylon with vn
Apoc.14. tempred claye for fallynge, but hys buyl-
16.& dynge wyll not fashyō. Her irrecuperable
Osex. 8. fall ys at hāde. The calfe of Samaria must be take awaye. Yet wyl they do myschefe as lōge as they maye, so deuyllyshe ys ther nature.

3 Vvhych ys here included in thys lat ter admonycyon of Tolwyn. Vvherin he desyreth hys fryndes to take an example of warnynge by hym, and therbye to auoyde lyke daunger. And me thynketh thys counsell ys fryndlye, yf yt be hys. For in dede they schuld not fynde yt easye to come in soche tyrannouse hādelynge. But I thynke verelye, that thys latter ende ys no lesse my lorde of Londons, than ys all that went a fore. Not for anye good loue or benyuolence that the wolfe beareth the flocke of Christes lambes. But in purpose to scattre them, and to fraye them awaye from the swete pasture and fatte fedynge of the gospell whych ys hys eternall testa ment. A contynuall practyse hath thys be-ne amonge owr spirituall Mahometes e-uer sens ther begynnynge. And I thynke they lerned yt fyrst of the romanes, as they haue done all other deuylyshnesse els. Vvhose custome was, whan so euer the flood

Take warnyn-ge by Tol wyn or els ye bur ne.

Ezech.22 Joan, 10. Lucæ. 11. Hēb. 13.

A practy se borow ed of the Romanes

ne or a woman, therwith to pacyfye hys furye. And in dede waters in dyuerse places of the scripture, betokeneth the peple. Those hastye voyces ageynst ther proude kyngedome, they vse oft to apeyse with soche a fraye bugge as was Tolwyn at Paules crosse, whom my lorde sett vp there for a sygne of contradyccyon. If Iohan Porter that gētyll and godlye yonge manne and true dyscyple of Christ (whom my lorde latelye quelled in preson for readynge the byble) had submytted hymselfe to thys symple office and professyon of papystrye, forswerynge Christ and hys veryte, he had bene mānē alyue, (and so had other more) where as now he ys dead ād gone. But be thu certayne and sure of yt (thu terryble and cruell Cerberus) that God hath not lost hym. Full dere ys he vnto hys mercyfull redemer though thu hast wretchedly cast hym awaye. Yea, full precyouse in hys syght ys hys deathe, though he dyed in the stynkynge dōgyon of newgate with the wydowes almes of no smal wayght vpon hym, besydes the most sharpe hōger and greuouse famyshmēt whych dryed vpp hys bowels. Or strangelynge vpp in the nyght as your commō feate ys, for ye haue yowr hyred slaughter menne

Pſal. 76.
Apoc. 17
Act. 6. & 21.
Lucæ 2.

Iohā porter famyshed i newgate for Christ.

Precyouse ys the deathe of the fayth-full before God.

The commen cha-

ryte of my tred prelates.

in ſoche hydden corners for ſoche buſye byble readers. Remember what ye ſayd, whan he came before yow, that ye were glad he was come to your handes. Ye thought than to dyſpatche hym for anye more readynge in Paules, as ye haue now done in dede, though he were a manne of ryght ſtronge nature and ſtomake. But bleſſed be our lorde God, though ye haue ſlayne hys bodye, ye can do no harme to hys ſowle. He that loſeth hys lyfe for Chriſt, ſchall fynde yt ageyn to auaun tage. The corne that dyeth in the grounde, bryngeth forth moche frute. He that loſeth hys ſowle here, ſchall fynde yt in the lyfe euerlaſtynge, whan tyrauntes ſchall haue rewarde with the deuyll and hys angels.

Pſal. 113. Math. 10. Lucæ. 9. Ioan. 12. Marci. 8. Math. 25.

4. Tolwyn hath not done all amys ther for in admonyſhynge hys fryndes afore hande to take example by hym, for the auoydaunce of lyke daunger or els worſe. For yf they lyſt not to beware by hym, they maye take warnynge by that hath be done vnto Rycharde mekyns, Robert warde, and now laſt of all Iohan porter, whoſe blood axeth daylye vengeaunce ouer thys cruell tyraunt, as ded the innocent blood of Abel ouer that ſpyghtfull murtherer Cain. By thys and ſoche other, as by moſt enydent tokens, maye chriſten

The blood of theſe and other axeth vengeaūce.

An euy-

mennē

mēne se that yt ys christes doctrine whych hath bene taught now of late, by gods appoyntment and the kynges permyssyon. For yf yt were of the worlde, the flesshe, or the deuyll, yt schuld haue the clergye to frynde, lyke as hath Idolatrye, whoredome and all other fylthynesse, with the stynkynge stewes whom they neuer persecute. Our eternall God ād mercyfull father delyuer ones hys peple frō these cruell enemyes, whom he hath redemed with the precyouse blood of hys sonne Iesus Christ Amen.

dēt sygne of Chrystes doctrine.

Idols and the stewes neuer persecuted.

THE SE

CONDE FYTT OR BOKE of my lorde of Londons declaracyō cōcernynge the popes olde fay the, wyth the dyſcloſynge of the ſame.

The manne of ſynne.

¶ Here after folo8Veth the names of 2 the bokes 3 8Vhych the ſey8 perſon of ſaynt Antonynes 4 8Vas detecte8/and pꝛeſente8 8Vith.

Hys dyſcloſynge.

IN caſe lyke was Tolwyn whā my lorde of London examyned hym, as was Chriſt whan he came be fore Annas the hygh preſt of the Iewes, as yt ys here manyfeſt. Of hys dyſcyples and doctrine ded Annas ex amyne hym, ſo ded my good lorde of Lō don poore Tolwyn for the ordre of hys cure, and what lernynge he taught them. For the fyrſt was the afore ſeyd declaracy on, and for the other ys thys proceſſe he folowynge of the names of ſerten boke

Mark the examyna cyon of Annas. Ioan. 18.

Dyuerſy- te of mat-

perteyn

perteynynge also to the same. Dyuerse are ther tytles partlye for the dyuersyte of the matters, and partlye for the more solēp ne settynge forthe of thys notable worke to the vpholdynge of holye churche a-geynst heretyques. The first matters respe-steth hys dyscyples or parryshners vn-der the tyttle of declaracyon, whom he hath not fedde with the pharysees leuen, nor yet pampred vp with the popes swyl le and dregges accordynge to hys first pro fessyō, but now of late with the pure wor de of god as he coude conuenyentlye pro cure yt. Thys present processe concerneth hys doctryne vnder the tyttle of the na-mes of bokes, wher wyth he was both de iected and presented of them that neyther vnderstode them nor knewe them, the cō tentes therof not declared att all.

2 Vvhat haynouse heresyes and daun-gerouse doctryne the seyd bokes contay-neth, wyll here after apere as ther names come to hande in ther course. But I marue le moche that the bagge ys not so wele ex pressed in thys tytle as are the bokes, con-syderynge they came to Paules crosse to-gyther. So wele ys he worthye to be con-demned of heresye by the popes lawe as they, for hys couerynge, carryenge, and conueyenge of them, as he ded. And as

ters herin specyfyed

The fyrst cōcerueth hys paryshe or peple.

Thys ys all of the doctryne whych he taught.

The bagge schuld be cōdēpned with the bokes

Nothyn-

Nothynge ys here seane but names.

manye heresyes hath he whan he ys emptye as they haue, for ought wese here yet sauynge ōlye the names. Vvhat we schall se here after I can not tell.

Theoffice of saynt antonynes personage.

3 Vvolde Tolwyn haue bene a good Idoll mayntener with holye water and sensynge, latyne Iabberynge and wawlynge, accordynge to the offyce of saynt Antonynes personage, he had not bene thus brought forth for ā heretyque. Vvolde he haue shewed hymself the popes good swyneherde, and haue fedde hys porke lynges apace with sosse and syllybubbes, coddes and swaddes with other lyke purueaunce, the great swyne had not so gredelye deuoured hym.

Luc.5. Matth.7. Esa.66.

4 Neyther had they detected hym for a loller, nor yet presented hym for an heretyque. In no wyse can they awaye with the clenlye prouysyon of Christ, nor yet broke the seruyce of hys apostles. The swete brede of the gospell hath in ther mouthes no sauer, nor yet the dulcett gust of the other scripturs. The wholsom delycates that the holye ghost hath prepared, cā they not awaye wyth: Geue them the draffe they were wont to haue, with the swyllynges of the popes olde vessels, for they are soche worne bottels as wyll rather burst than holde newe wyne. Better ys a

Math.15. Act.17. Ioan.8. Marci.2. Luc.5.

fylthye

fylthye puddell vnto them to wallowe in, than a fayre clere ryuer to make them cleane. Ye can haue a swyne no better thā he ys of hys owne vngentyll nature. Ther for lete swyne be fylthye swyne, and vyle gootes be gootes styll. As the meke lambes of Christ, folowe yow hys voyce, whych ys the hygh shepeherde of yowr sowles, and late swyne be swyne styll. Now foloweth the seconde processe of thys declaracyon. 2. Pet. 2. Apoc. 22. Ioan. 10. 1. Pet. 2.

The manne of synne

¶ 1 Good peple / 2 these bokes contayned here in thys bagge3 or sachell are 4 erronrouse / heretycall / and noughtye bokes / and where remaynynge and founde in my howse and custodye / 5 what tyme I was denounced and detected 6 to my lorde bysshopp of London.

Hys dysclosynge.

¶ 1 When the wylye foxe fawneth, beware your chyckens, as the common adage admonysheth yow. For nought ys yt not, that he calleth yow here good peple, ye maye be sure of yt. Vvych he Ezech. 13. Prou. 11. Psal. 36.

he, I praye yowe Euen my lorde bonner of London. For though the voyce be Tolwyns, the wordes of the voyce are my lordes. Full heuye was he in hys hart good sowle, to geue hym the vtteraunce of thē, yf he myght otherwyse haue choſen. But he muſt nedes forth (they ſaye) that the deuyll dryueth, be he neuer ſo vnwyllynge. My lorde hath rhetorycallye begonne hys propoſycyon to wynne hys audytorye, and to make them attentyue and dylygēt, in callynge them good peple.

The wordes of Tolwis voyce are my lordes.

Hys ponſyfycall rhetoryck cōceruynge a ſachell.

2 But what is hys narracyon or proceſſe? Of ſerten ſmall bokes contayned in a bagge or ſachell, whych Tolwyn ſhoke forth at Paules croſſe, with a feble counenaunce and a more feble ſtomake. And what ment my lorde in thys matter? That the peple ſchuld iudge Tolwyn an horryble heretyque, and that they ſchuld therbye be ware of ſoche noughtye hereſyes ageynſt holye churche. But what were the hereſyes? Naye, that we can not tell. For they were faſt ſhutt vpp in a bagge, and myght in no wyſe be ſeane. The fathers in the prymatyue churche confoūded alwayes ther heretyques with the open teſtymonye of the moſt euydent ſcripturs, and not with the ſhakynge of bokes in a bagge. Yea, than was thā, and now is now. Thā

Hereſyes not knowē but to the bagge

we

were they called heretyques that ſpake a-
geynſt God. But now ys there non herety
ques except they ſpeake ageiſt holye chur
che. Than were ſeuen philoſophers rea-
ſons blaſphemouſe, but now they are go-
od dyuynyte, and the verye ſcripturs are
foule hereſyes. Therfor my lorde ys now
moche wyſer than ſo. For yf the bokes
were ſeane and the artycles throughlye
knowne, hys ſelfe myght perchaunce be
iudged both an heretyque and a traytour,
and alſo a cruell perſecuter of Chriſt in
hys faythfull mẽbers, whych were a gre-
at blemyſhe to hys lordhypp. And that
cauſeth hym ſo ſecretlye to worke. It ys
Inough for my lorde to ſaye, there be er-
rours in the bagge, though he neuer bryn-
ge them forth. And yt ſchall become all
the kynges true ſubiectes to beleue yt, vn-
der the peyne of hangynge or els burnyn
ge. For whye my lordes quarell in thys,
ys the kynges quarell. There ys now non
hereſye but ys alſo treaſon (as yt was in
kynge harrye the fiftes tyme) that they
maye be both partyners in one plage of
the lordes vengeaũce, yf innocent blood
be ſhedde. So naturallye good and louyn
ge ys he to hys prynce.

Differen-
ce of here
tyques
now and
than.

My lorde
playeth
here 3. par
tes.

The kyn-
ges true
ſubiectes
abuſed.

Thomas
waldẽ in
prologo
primi li.
cõtra wic
leuiſtas.

3 But what meaneth my lorde to ſaye
here, thys bagge or ſachell? Me thynketh
the

the tone of thē had bene suffycyēt Inough in so lyght a matter. No ser, not so. Ye kno we thys worde bagge ys ā equyuocall ter me, and hath manye dyuerse sygnyfycacy ons. Sumtyme yt betokeneth a safron bag ge, sumtyme an alame bagge. Sumtyme a moneye bagge, and sumtyme an olde nay le bagge. Yea, sum tyme a wallett, and sum tyme the ende of a worne sacke, with so- che otherlyke. My lorde hath therfor de- clared rhetorycallye by a cyrcūlocucyon what maner of bagge yt ys, euen a verye sachel, that menne myght throughlye kno we yt ageynst an other tyme. That yf Tol wyn schuld chaunce here after to be bur- ned vpon relapse, they myght yet testyfye that hys heresyes were schewed at Paules crosse in soche a bagge as ys called a sachel and that therfor be was wele worthye to dye.

Equiuoca cyon of thys my- stycall ter me, bag- ge.

A tokē of remēbraū ce ageynst an other tyme.

4 But what meaneth my lorde to call these bokes erronyouse, heretycall and noughtye bokes? That can the bagge tell whych cōtayneth them, for we are not so farre taught as yet. Thys large circūstaun- ce of speakynge (I suppose) cometh of the angrye zele that my lorde hath in holye churches quarell, wherin he wolde all her yll wyllers wer clerelye consumed.

The bag- ge kno- weth mo re thā we

5 The resydue of thys text ys easye to vnderstande

The fer-

vnderstande, as where these heretyque bokes remayned, where they where founde, and what tyme they were founde, as ys here sett forth for a necessarye doctrine of thys newe Christen faythe. They were remaynynge in Tolwyns howse, and they were founde in hys custodye, soche tyme as he was in my lordes custodye, and wolde fayne haue bene farder of.

uent zele of my lorde for holye churche.

In custodye and out of custodye.

6 And soche tyme also as he was denounced of the popes sworne fryndes for not goynge processyon, and detected of hys preuye spyes for not werkemālye makynge hys holye water,

The popes sworne benefactours.

7 Vnto the reuerende lorde late rysen out of the donge hyll and now consecrate bysshop of London to vpholde the regne of antichryst, tyll the lorde turne yt ouer with the breathe of hys mouthe. No lesse fortunate ys London than ys Rome yt selfe, to haue soche a gracyouse gyde and spirituall pastour as mynystreth soche godlye doctryne as here ys, to the edyfycacyon of sowle. But who yt was that sought out these bokes to the clerer settynge out of thys wortlye pagent, that schall remayne styll as a secrete mysterye vndyscussed (whether they were hys accusers or my lordes owne seruauntes, or els both together) because yt ys not here expressed.

London as fortunate as rome

A mysterye left here vndyscussed

The

¶ 1 And the names of the seyd bokes are these. 2 A boke of scythes /3 A boke called Thorpe 4 and olde castell. 5 The olde God and the newe. 6 Rydleyes commētaryes vpō sayne Paule to the Ephesyanes.

Hys dysclosynge.

Names of bokes but nothynge els.

SI Vmwhat we are lyke to haue out of thys sachell, to proue Tolwyn an heretyque by. Vve schall haue the names of the bokes therin cōtayned, though we haue nothige els. And that ys Inough to make foles beleue the mone ys made of a grene chese. If my lorde schuld saye that sayne Paules epystles in Englysshe were heresye, as hys predecessours hath done they must geue credence to yt. For whye they must nedes beleue as holye churche doth teache them, though they schuld go to the deuyll for yt, as they are lyke to do, yea, both that holye churche and her chyldren, vnlesse they repent in tyme. For whan the blynde doth leade the blynde, they must both fall into the dytche. The onlye lyght of saluacyon vs Christ, and alone the waye to eternall lyfe. He that walketh

The olde fa/the ād beleue of holy chur che.

Gal. 4.
Lucæ. 13.
Math. 15.
Ioan. 8.

walketh not in that light, schall neuer atteyne vnto that lyfe, haue he neuer so manye counterfett lyghtes of my lordes holye churche of antichristes foundacyon. Ioan. 14. Ioan. 1. Esa. 55.

Names of bokes hath my lorde here promysed vs, whych schuld declare Tolwyn an heretyque.

2 But he halteth verye sore at the first, geuyng vs a boke of frythes without a name. Of a lykelyhode hys lordshypp neuer opened that boke, or els he lyked not ther of the tyttle, iudgynge frythes name, Ynough to cõdempne yt without anye farder syght of yt. Yet hath he broken couenaunt (no derogacyõ be yt to hys honour) in that he hath promysed here not the names of the mẽne which made the bokes, but the names of the selfe bokes. Sure I am that Iohan fryth made no boke without a name. Eyther yt had the tyttle of a dysputacyon ageynst purgatorye, or of an answere vnto mores epystle, or of the examynacyon of hys artycles, or of an exhortacyõ to the folowers of Christes gospell, or of a mvrrour to knowe owr selues by, or of a bulwarke ageynst rastell, or els concernynge the sacrament of the bodye and blood of Christ, yf yt were hys. And as touchynge the reuelacyõ of antichrist, though he ded translate yt out of a foren

My lorde halteth at the fyrst.

My lorde breaketh couenaũt.

The bokes that Iohã frith cõpyled.

The reuelacyon of

conge

antichryſt tranſlated by Iohan Frith.

tonge into Englyſhe, with an antitheſis annexed vnto yt, yet was yt not of hys makynge. But trulye yf I myght vtter my cõceyt, I wold ſaye that thys boke of frythes were hys diſputacyon of purgatorye, by cauſe yt ys here vnnamed. In dede by the goynge downe therof, my lordes kychyn ys not the warmer, nor yet hys purſe the wayghtyer, and therfor yt muſt nedes be hereſye.

The examynacyõ of maſter Vvyllyã Thorpe.

3 Thorpe and oldecaſtell are the names of .ñ. dyuerſe menne, and not of one ſeuerall boke, and therfor though my lorde hath pervſed the bagge, yet hath he not dyſcretelye pervſed the bokes. For a monſtruouſe thynge yt were .ñ. menne to beone boke, vnleſſe he coude brynge yt in by ſome ſtraunge fygure of the canon lawe whych now adayes worketh many newe myracles. The boke of maſter Vvyllyam thorpes examynacyon comprehenderh onlye theſe artycles. That Images ſchuld in no caſe be worſhyped. That mẽ ſchuld not go to them on pylgrymage. That preſtes haue no iuſt tytle to tythes by the goſpell. That yt ys not law full to ſwe are by anye creature. And that the ſacrament of Chriſtes bodye ys no accydent without a materyall ſubſtaunce as fryre Thomas hath fantaſyed.

The cheſe artycles theryn cõprehẽded

The

4. The other small treatyse called the examynacyon of ser Iohā oldecastell the lorde Cobhā and worthye warryour of Iesus Christ contayneth onlye these artycles. That bysshopes hath made lawes for ther couetousnesse, whom no Christen menne ought to folowe. That no prest ought by goddes lawe to sytt vpon anye mannys deathe. That sens venym was shedde into the churche they neuer solowed Christ. That the pope in hys lawes and lyuynge ys vnto Christ an aduersarye. That the churche of Rome ys the nest of antichrist, whose tayle are monkes and fryres. That the sacrament of the aulter ys Chrystes bodye and bread after Christes and Paules doctryne. That mānys saluacyon, came in by Christ ād not by the crosse he dyed on nor yet by anye other dead thynge. That God oft tymes curseth where as bysshoppes doth blesse. And that an ignorāt prest lyuynge wyckedly ought to heare no mānys confessyon. In the condempnacyon of these artycles, ye also condempne manye godly thynges that owr gracyouse prince hath done by the auctoryte of gods worde so forgetfull areye of yourselfe in your dronken generacyon. Nothynge ys lyke to be allowed at your handes (I se well) that maketh ageist your glytterige regne of

Ser Iohan oldecastel the lorde cobham.

Artycles cōtayned cheflye in hys examynacyō

Sore matters to be condēned

My lorde cōdēneth the kynge.

Lyke ys of blasphemye. Styll are ye of the same
my lorde selfe burnynge zele and stomake, that Tho
to the ol- mas Beckett, Vvyllyam Cortenaye, Tho
de brutes mas Arundell, Harrye Spenser, and soche
of Baby- other terryble termagauntes of yowr spy
lon. rytualte were in the quarell of yowr ho-
lye churche. A wonderfull thynge ys yt,
that ye neuer repent yowr myscheses, nor
yet recant yowr errours, superstycyons,
Euermo- and blasphemyes. But euermore persecu-
re perse- te and murther for the vpholdynge of thē
cute our playenge styll the same partes that other
byssh̄ops cayphases hath done before yow. Not on
with Cai lye are ye contented to beholde the cruell
phras. actes of yowr popyshe predecessours, but
also ye must conferme them a freshe by a
newe condempnacyon of the popes ene-
myes to the great slaunder of yowr pryn-
An easye ce, least ye schuld lose yowr part in the
part hath vengeaunce promysed for the shedynge
my lorde of innocentes blood. Lett menne dylygēt
played he lye serche those .ij. treatyses, and they schall
re. easelye perseyue what a faythfull part ye
haue played here, in condempnynge in a
maner all thynges that he hath made law-
full by the scripturs.

The olde 5 The boke of the olde God and the
God and newe was compyled (so farre as I can re
the newe membre) by one Hermannus a germane
more than .xx. years a go. And only ye yt
tou-

toucheth the pryde, couetousnesse, and ty
rannye of the byssshopp of Rome, the Ido-
trye of hys churche, and the hypocrysye of
hys sectes. Moche do I maruele wherí that
boke schuld offende yow, but that I kno-
we your hart by your frutes. Thys ys the
fyrst tyme that god ys named in thys secõ
de processe of my lordes declaracyon, and
yt ys in the tyttle of thys heresye boke, els
had yt gone by at thys tyme, and therfor
thanke the boke for yt and not hym.

God ys here named onlye to hys condempnacyon.

6 The commentarye whych the vertu
ouse lerned manne master Lancelot Ryd-
leye made vpon saynt Paules epystle to
the Ephesyanes for the true erudycyon of
hys Christen bretherne, hath my lordē he
re also cõdempned for heresye. But what
the cause ys I can not tell. Vnlesse yt be
for auauncynge the gospell, as the thynge
wherby we are made ryghtouse without
eyther decre or ceremonye. Or els for ad-
monyshynge vs to be ware of mennys tra
dycyons and doctrines, least we schuld by
them trust in anye other thynge than in
Christ, ād least we schuld for ther glytte-
rynge gawdes refuse the spyrituall armou
re ageynst the deuyll and hys members,
whom Paule hath there prescrybed vnto
vs. So charytable ys my lorde to Chrystes
congregacyon, that nothynge cometh frō

Rydleyes commentaryes vpon Paule to the Ephesyanes.

Tradycyons maye not be touched.

Nothynge cõmeth

from my lorde but condemnacyon.

hym to ther edyfyȝge neyther I preachyn ges nor yet in wrytynges, but all in condempnacyons of both to ther destruccyō. Here ys thys latter boke called rydlyes cō mentaryes, as though they were manye vpon thys one epystle beynge but one, by cause he wyll be true in nothynge.

¶ The manne of fynne.

¶ 1 Venatorius vpon Timothe/ 2 Sybylynalius of Gods prouydence 3 The cathecysme of Melanchton/4. The cathecysme of Vrbanus/5 The cathecisme of pacimontanus/6 The cathecysme of Sarcerius.

Hys dysclosynge.

More bokes spotted with heresye.

MOche a do haue we styll with these bokes. Not yet ys my lordes myndе satysfyed with them, but more of ther names must be blowen abrode to proue Tolwyn a ranke heretyque. Now cometh

Thomas Venatorius i Paulum ad Timotheum

forth Thomas venatorius, whych with great grace, lernynge, and eloquence hath wrytten an excellent worke vpon the. ij. epystles of saynt Paule to Timothe. Thys boke maye not come a brode to be tryed

by the

by the scrypturs and most auctentyue doctours, but yt must in a bagge be cōdempned at Paules crosse for heresye, non artycles named. And what ys the cause thynke yow? For yt sheweth the ryght offyce of a Christen bysshopp, how he schuld teathe and gouerne, whych my lorde cā not awaye with. It commaūdeth to resyst false preachers, whom my lorde doth daylye maiteyne. It describeth soche wycked prelates as teacheth the doctryne of deuyls with lyes ī hypocresye forbyddynge marryage and meates, of whose nombre hys lordshypp ys one. It exhorteth all spirituall gydes of the peple to be vertuouse and charytable, to cleaue to Chrystes gospell, and to shurne superfluouse argumentes, and not to deceyue the worlde with hypocresye, sufferynge all abhomynacyons vnder the shaddowe of outwarde holynesse to haue ther fre course, but my lorde wyll non of that.

The principall contentes of that godlye worke.

The ryght office of a christēbyshoppe

2 The compendyouse treatyse of Gods prouydēce, whych that most notable clarke Huldricus Zuinglius wrote at the instaūt request of the ryght worshypfull lorde Phylypp the Lādgraue of Hesse, onlye comprehendeth the matters here folowynge. That God necessarylye dysposeth all creaturs accordynge to hys inscrutable

Huldricus Zuinglius de prouidentia Dei.

The conte ges of that famouse and excol lent worke.

wysdome. That the prouydence of God ys hys perpetuall and vnchangeable administracyō of all thīges. That the ryght consyderacyon of the creatur byneth ys a playne waye to deduce vs into knowlege therof. That manne ys not onlye a terrestryall but a celestyall creatur also. What the lawe of God ys, and vnto what ende yt was geuen vnto manne. That the eternall wysdome of God knowynge mannys dyuerse fall afore hande, coude in no case erre, ouershote her compasse, nor yet be deceyued, neyther in creatynge nor yet in geuynge the lawe. That Gods electcyon or predestynacyon (as the doctours doth call yt) taketh grounde of hys goodnesse and wysdome, and ys immutable. And that hys eternall decrees or sett purposes are alwayes as he ys, vnchangeable, stronge, and sure, with soche other lyke. And all these hath my lorde of hys pontyfycall dyscressyon cōdempned here for hereSye, with all that was spoken of afore. Wherin I stāde i moche doubt whether he hath condempned hys prynce for an hereryque or no. I wyll not saye that my lorde ys an asshead without true knowlege, nor yet a beast without godlye iudgement, yet here I dyuerse lerned menne so daylye report hym, for condempnynge thys boke,

Marke what my lorde hath here condemned.

All condemneth he with outrespect

The report of dyuerse lerned mēn e

and

nd ſoche other, One thynge I wolde de-
yre the dylygent reader to marke here,
whych I haue oft reherſed afore. In the
yrſt of my lordes declaracyon was ney-
her God nor Chriſt ones named, neyther
et in thys latter fytt tyll we come to the
herſall of herety ques bokes, and that doth
e all of ſpyght. But bleſſed be that lorde
hat he wyll be foũde there yet. I thought
o moche all thys tyme, that came we ones
amonge them, we coude not be lõge with
out hym. In the verye tyttles of ther bokes
doth he apere, moch more in the proceſſe
within. Vvhere as in the whole matter of
n holye ſpirituall, glorye ouſe, glytteryn-
ge prelate he can not ones be ſeane. True
ys that lorde of hys worde and iuſt of hys
promyſe, that he wyll be with the pore
contemned dyſcyples to the ende of the
worlde.

God foũ-
de amon-
ge herety
ques ys cõ
dẽpned.

God bea-
reth no re
wle amõ-
ge byſ-
hops.

3 Next foloweth. 4. dyuerſe bokes of one tyttle. called all catechyſmes, or inſty-
tucyons of the true Chriſten relygyon. Vvhom my lordes holye fatherhode in the zele of a contrarye or popyſhe relygy on, condẽpneth here for hereſye. The fyrſt ys the catechyſme of Phylypp Melanchtõ, whoſe manyfolde erudycyon the beſt ler-
ned of chryſtendome greatlye cõmendeth. Thys treatyſe of hys, vs an onlye chryſten

Pſal. 118.
Mat. 28.
4. cathe-
chyſmes
of faythe.
Philippus
Melanch-
ton com-
pyled the

fyrſt. inſtytucyō for the bryngynge vp of yow the, teachynge thē the cōmaūdementes of God, the artycles of the Chryſten faythe, the lordes prayer, and the ryght vſe of the ſacramentes. I wonder what my lorde meaneth to condempne theſe for hereſyes.

Vrbanus Regi9 made the ſeconde.

4 The ſeconde ys the catechyſme of Vrbanus Regius, a manne alſo Chryſtenlye lerned and of a ſyncere lyuynge. Thys worke contayneth the neceſſarye pryncyples of the chryſten relygyon afore reherſed, whoſe knowlege ys lyfe, and whoſe ignoraunce ys dampnacyon. Thys coude not my lorde reprehēde had he not an eye geuen to wyckednesſe.

Balthaſar Pacimontanus made the iij.

5 Of Balthaſar Hiebmeir Pacimontanus ys the thyrde catechyſme, whom in dede I knowe not but by name, as I haue redde yt in other menny̅s writynges. But I cō ceyue here the better opynyon of hym, for that my lorde hath condempned hym amō ge theſe menne, whoſe doctryne I knowe to be pure and perfyght.

Eraſmus Sarcerius cōpyled the forth.

6 Eraſmus Sarcerius Anemontanus (whoſe name ys alſo notable and hys lernynge famouſe) made the fort catechyſme, whom he elegantlye dyffyneth to be an inſtytucyon or teachynge by mouthe, comprehendynge the neceſſarye poyntes of the Chriſten faythe and relygyon. Nothynge

ys mo

ys more bewtyfull in a Christen manne, than purelye to worshypp God, ād ryght lye to exercyse the wurkes of faythe, whych these bokes throughlye teacheth. Rather were soch menne worthye thākes than rebukes, for so regardynge the Christen common welthe, yf bysshoppes not doynge soche thynges were as they schuld be, regardynge the peples helthe. But soche are euermore the vnworthye wayes of thys worlde, malygnelye to blame menne for ther wele doynge, ād flatterynglye to holde the other sort vp in all kyndes of wyckydnesse. As my lorde doth here full fatherlye, whych wyll neyther enter into the kyngedome of God hys selfe nor yet suffre anye other that wolde gladlye do yt

Rebukes geueth the bysshops for godlynesse.

Hier. 10.
Math. 23

The manne of synne.

1 Vvestmore vpon the concylyacyon of fathers. 2 The boke of the counterfayt bysshopp/ 3 The confessyon in Englyshe vvith the Apologye. Postylles vpon the epystles ād gospels.

Hys dysclosynge.

STyll ys my lorde busye with thys bagge or sachell, declarynge the contentes

The wolfe chaseth the poor lãbe yett styll.

therof to the great confusyon of Tolwyn, I had almost sayd of hymselfe but that I stopped yt in tyme. For byssh̃oppes can take no scathe here, bnt what ys towardes thẽ in the next worlde, that ys in the ryght full iudges handes. More of these errony-ouse bokes must be condẽpned yet, no remedye. Specyallye one

Bartholomeus westhemerus a lerned mãne.

westmore vpon the concylyacyon of fathers. My lorde by all lykelyhode was here i some great agonye or whote passyon of prelacye, forgetterynge the ryght tyttle of thys boke. In dede he that made yt ys called Bartholomeus Vvesthemerus, whych ys yet a mãne of great lytterature and iudgement. The tyttle of hys boke ys, The cõcylyacyon of the holye scrypturs and most aũcyent fathers, And not westmore vpon the concylyacyon of fathers. He compyled the selfe treatyse, and not wrote vpon yt as mẽne do that glose a text. My lorde therfor beynge Ignoraunt of the true tyttle, schuld seme to be ignoraunt also in the contentes of that boke, and so to condempne he woteth not what. But by hys absolute power he maye do soche actes, and condempne Chryst to yf he come in hys waye, in so hastye an ouer syght. In thys boke as in a clere myrrour, maye mẽne beholde wherin the holye doctours, coũsels, canõs, Rome byssh̃ops, consty-

Concilio sacræ scripturæ.

Christ ys condemned of my lorde.

Vvhat ys to be sea-

dyffereth as concernynge Chriſten relygy ne in that
on, from the ſacred ſcripturs of both teſta- godlye
mentes. And thys ys a matter neceſſarye to volume.
be knowne of all menne that coueteth to
walke ryghtlye, rather than to be condẽp
ned without lokynge on, yf we haue ey-
ther conſcyence, wytt, or grace. But all Ioan. 5.
my lordes labour ys to make hys ghoſtlye Eſa. 50.
chyldren to grope ſtyll in the darke, tyll Math. 15.
they droppe into the dytche for all. Luc. 6.

2 I moche blame not my lorde for be-
ynge offended with the boke of the coun
terfett byſſhopp, partlye for that yt was
made by Martyn Luther the capytall ene- Martyn
mye of antichriſtes byſſhoppes, and part- Luther ma
lye for that my lorde ys therin ſo lyuelye de the coũ
ſett out in hys pontyfycall colours. Yet terfett byſ
wondre I ageyne that he ſchuld condemp ſhoppe.
ne that pycture whych he beareth out ſo
lyuelye in the ſyght of the worlde. Para-
uenture he ys well contented to playe the
proude pagent, bnt he wolde not haue the
ſcripturs to buſye to tell hym therof. No-
thynge taketh thys treatyſe from a ryght 1. Tim. 3.
chriſten byſſhopp, though yt toucheth the Eſa. 1.
tyrauntes of Sodome, and the gloryouſe, Apoc. 18.
glottons of Babylon. Therfor lett thẽ we-
xe furyouſe, frãtyk, and madde at ther ſpi
rytuall pleaſure, full lyttle careth Martyn
for

for that thonderynge or earthquake of thers.

3 The godlye confessyon of faythe, whych the noble princes of germanye mekelye offred to the emproure for the churches reformacyon (whom my lorde calleth here the confessyon in Englyshe full wyselye) with the lerned Apologye of Phylypp Melāchton, hath he also blotted with the blacke tyttle of heresye. Ryghtlye compareth Christ soche shameleſſe hypocrytes to rauenynge dogges and swyne cruellye tearynge hys truthe and treadynge vnder ther fylthye fete the precyouse pearle therof. Full lyttle knoweth thys blynde byſye busharde what he doth condempne in theſe godlye bokes here rehersed. He dāpneth dyuerſe verytees of God as our iustyfycacyō i Christ, the puttynge downe of the pope, the confutynge of the anabaptystes, the true obedyence to princes, the abolyshynge of superstycyōs, with manye godlye thynges that our kynge hath done ageynst the falſe kyngedome of antychriſt. Vvhat godlye wyſe manne cā iudge otherwyſe of hym, whan he condēpneth all that ys in them contayned with out reſpect. Certayne I ā that theſe are the pryncypall poyntes therin decyſed.

The cōfeſſyō of the Germanes

Math. 7. Eſaye. 50. Phil. 3. Math. 33.

Al godlyneſſe condempneth Bonner.

Vvith all that ower kynge hath done

4 Vvhat the poſtylles are vpō the epyſtles

ſteles and goſpels, (whych foloweth cõſe
quentlye vnder the ſame condempnacyõ)
I can not tell, vnleſſe they be Rychard ta-
uerners. Vvhom he compyled togethe of
a good godlye mynde, that yowr aſſehea
ded preſtes whych can do no ſoche thyn-
ges) ſchuld not be all Idell, but ſhewe ſo-
me godlye inſtruccyons to the peple.

The poſtil
les of Ri-
charde ta
verner.

By thys furyouſe acte therfor maye all mẽ
ne ſe, that ye mynde no maner of godlyneſ
ſe to the dere flocke of Chriſt, but all de-
ſtruccyon and myſchefe. In the chamber of
thys poore manne (whom ye thus procla-
me for an heretyque) founde ye dyuerſe
bokes of papyſtrye and treaſon to your
price were they ſo narrowlye loked vpõ
as theſe are. But them left ye there behynde
vntouched, as matters neceſſarye to the vp
holdynge of your holye churche. Lett Tol
wyn haue ſo manye of them as he wyll,
and he ſchall neuer be blamed, but be your
owne whyght ſõne. Ye paſſe not a whytt
how moche treaſõ be a brode, for by that
alwayes hath your ruffelynge relygyon
had mayntenaunce. Onlye ys yt hereſye
(as ye call yt) that moueth your ſpretes.
For by that ys decayed yowr vayne glo-
rye. Ye force not though a hondred thou-
ſande of thoſe bokes were abrode that
myght teache menne to be dyſobedyent

Nothyn-
ge ſeck
the byſ-
ſhops but
deſtruccy-
on of ſow
le.

Bokes of
pyſtrye ãd
treaſõ not
cõdẽpned

Treaſon
ys non he
reſye, but
onlye th
ſcripturs

to

to God in the matters of faythe, and vnto your prynce in the causes of ther true alle-

Iohan Eckius with hys Enchiridion.

geaunce. The enchyridion of Eckius that impudent proctour of antichrist offendeth yow nothynge at all. Yet cõtayneth yt all doctryne of deuylyshnesse, as the popes auctoryte, power and prymacye, hys coũsels cõstytucyons and customes, hys confirmacyons orders and vnccyons, hys worshyppynge of Images rodes and rellyques, hys excommunycacyons interdyccyons and cursynges, hys pũrgatorye pardons and pylgrimages, hys immunytees pluralitees and tot quottes with the deuyll and all of soche fylthynesse. Euerye where ys thys boke sought and enquyred for i eyte, market, and feyer. Euerye ser Iohan must haue yt that can rede, to make hym therwith a Christen curate, a good ghostlye father, and a catholyck member of holye churche Verye fewe popyshe prestes with in my lordes dyocese are at thys same houre without yt, eyther in ther chambers, sleues, or bosoms. For yt ys a most precyouse treasure to hym that wyll heare confessyons and kepe a cure well to antychristes behoue. That embrase the gentyll menne of the popes lyuerye and marke, that culle they, that kysse they, that drawe they to them as a worke of most holye wholsom catho-

The ghostlye treasure ther in cõtayned.

To lerne therwith to make trayters a pace.

Necessarye doctrine for holye churche.

lyck

well in Paules churche yearde, haue out of harry pep
Michael Hillenius howse, in Anwerpe at well sto-
one tyme than ā whole complete prynte at kyslayes
the holye requeste of stokyslaye. In a short prouider.
space were they dyspached and a newe
prynte in hāde, soche tyme as he also com
maunded Barlowes dyaloges to be prea-
chedof the curates through out all hys dyo The auc-
cese. I knowe yt the better for that he at tor suspen
the same tyme suspended me from prea- ded for
chynge in estsexe bycause I wold not lea prechyn-
ue the gospell and be sworne to the obser- ge the gos
uacyon of hys iniunccyons. I haue know- pell.
ne in my tyme more than vi. dyuerse pryn
tes of thys erronyouse and deuylyshe boke
whych ys a manyfest token that the vtte-
raunce therof harh not bene small. Dyuer- Other bo
se of them hath besydes thys, hys dronken kes els of
dysputacyons ageynst heretyques, hys apo the seyd
stolyck crede, hys crysopassus of dyuyne papyst Ec
predestynacyon, hys aurycular confessyō, kius.
hys boke of fre wyll, hys primacye of Pe
ter to pope Leo the tent, and hys postylles
of papystrye. Manye other dyrtye dyuy-
nes haue they els of the same pharyseycall
leuen, to maynteyne the same selfe doctri-
ne. As Thomas of Aquyne, Bonauenture, More
Vvalden, Prierias, Catharinns, Clychto- louslye do
ueus, Radinus, Empser, Cocleus, Latho- ctors of
mus,

the same leuen.

mus, Scatzger, Herbron, Hochstrate, Natalis Beda. Tregarius, Pelargus, Hofmester, Alphonsus de Castro, Iohan Fysher, and Thomas More, with canonystes and Romystes the deuyll and all. But at these can my lorde wynke, in hope of, I saye no more. Vvhether these wayes be ryght or naye, lete menne of godlye and rype dyscressyon iudge.

At these eanthe byshops wike.

The manne of synne.

¶ 1 A boke of prayer made by Luther / 2 The doze of holye scripture / 3 The postylles of Louuinus / 4 Two olde vvritten bokes / the one for scolers / and the other taken out of frythes bokes.

Hys dyscloſynge.

NOt yet haue we done with these bokes, but styll are they a foule blott in my lordes eyes. Now cometh a boke of prayer made by Martyn Luther, yet nothynge ys seane but the bagge. Anon my lorde wyll saye that heretyques despyse good workes, and write ageynst fastynge and prayer. But lete hym be ware least thys boke, puc hym a low de lyar in the face of all

A boke of prayer made by Martin luther.

Bonner wyl pro-

all the worlde. In that ſmall treatyſe (yf yt be hys) ys nothynge els contayned but the lordes prayer, the commaundementes, and crede. It ys moche maruele to me, yf they are now become hereſye, and legenda aurea, with ſancta Maria ora pro nobis out of your ordynarye pye and portas becometh ageyne ſo wholſom lernynge. But parauenture yt ys for Luthers names ſake. If the whole doctrine of the trynyte came in that name, yt ſchuld ſure into the ſachell without lokynge on, and be condempned for hereſye. Ye, yf God came hymſelfe vnder hys tyttle, he ſchuld ſurelye ſtāde forth for an heretyque in my lordes great mode He hath alredye cōdempned hys cōmaundementes, hys prayer, and the artycles of hys faythe, for Martyns ſake ōlye. And no maruele. For he ys the father heretyque ād enemye of all holye churche. If God wold ones take hym out of the waye, doubtleſſe he ſchuld hane great thankes of my lorde and of the ranke rable of Romyſhe ruffelers.

uehymſelf a fowle lyer.

Legenda aurea, with ora pro nobis.

God and all hys cōmaundementes cōdempned here

God myght haue thankes to take luther awaye.

2 Next cometh forewarde in courſe the dore of holye ſcripture. Vvhether thys be Chriſt or no, I am in moche doubt. For in dede he ſayth vnto hys dyſcyples in the x. chapter of Iohan. I am the dore into the ſhepe folde. He that entreth in by me ſchal go

The dore of holye ſcriptur ys Chriſt.

Ioan. 10.

go in and out, and fynde good fedynge.
Ioan. 10. But I fere me that my lorde ys one of tho-
Treno. 3. ſe theues and robbers that Chriſt ſpeaketh
Col. 3. of there, for ſtoppynge vp of thys dore.
2. Tim. 3. For he in ſo doynge depryueth the peple
Exod. 7. of that lyfe whych ys in hym, and ſo ſleeth
Pſal. 2. ther ſoules, holdynge them ſtyll captyue
Act. 4. in ſynne. Alwayes hath my lordes genera
Hier. 26. cyon bene thus rebellyouſe ageynſt the lor
Math. 26. de and hys worde. As we haue for exam-
ple i the olde lawe, the falſe preſtes whych
compaſſed Hieremye the prophete, and in
the newe lawe the ſpirituall prelates that
ſought Chriſtes deathe. If thys dore of ho-
lye ſcripture be a treatyſe, than had yt bene
more wyſdome for my lorde to haue chri
A tyttle offerynge moche godlyneſſe condēpned. ſtenlye reproued the errours therof (in caſe
ther be anye) and not to condempne ſoche
a clere perfyght tyttle as offreth nothynge
but godlyneſſe. I thynke eyther hys wyt-
tes are not hys owne or els he ys dronke
with exceſſe of the Babylonyſhe cuppe of
hys holye mother.

3 The compendyouſe poſtyls of Anto-
Poſtille Antonij Coruini, vtiles & neceſſarie nius Coruinus vpō the ſondayes ond ſayn
tes, are iudged of menne that be ſyncerelye
lerned, to be faythfull and godlye. And ſo
moche the more neceſſarye to a preacher
that ys but meanelye lerned, that within a
ſmall compaſſe they contayne moche chri

ſten

nothige that perteieth to that office. He ca reth for nothynge but for holye water ād ſenſynge, ꝓceſſyō and maſſynge. He thyn keth that .iiij. tymes in the yeare or ones in a quarter ys ynough for preachynge, and therin onlye to declare the kynges actes cō cernynge ceremonyes and tythes in ſtede of the popes ſentence of curſynges whych now is worne out. If they lyſt to preache anye other thynge els, they haue yet ther olde feſtyuall, mammotractus, Geſta roma norum, Sermones diſcipuli, Sermones dormi ſecure, Rationale diuinorum, Ma nipulus curatorum, poſtilla guilhermi, ād dyuerſe other more, whych are auncyent workes allowed of holye churche. They haue alſo a famouſe newe worke called Ioh Eckāius poſtyll, which battelleth for the holye fathers primacye harde. Theſe and ſoche other are bokes of catholyk ler nynge, and ſchall neuer be condempned, for they make all togyther for holye chur che.

No ryghte preachyn ge but ſen ſynge of Images.

the newe māner of preachyn ge now a dayes.

The aun cyēt wor kes of ho ly church

the newe poſtyl of Iohā. Ec kius.

4. In the bottom of the bagge lyeth .ij. olde written bokes, and they haue no na mes here to fulfyll my lordes promes wy th, But thus moche hath my lorde gathe red of them, that the one of them is for ſco lers, ād the other ys takē out of Io. frythes bokes.

Two olde writtē bokes without name.

bokes. But wonder yt ys to me what that boke ſchuld offende whych ys onlye for ſcolers, and hath non other tyttle. Vvyl my lorde ſtyll deſtroye all godlyneſſe without excepcyon? Non other ys yt to condempne a boke for ſcolers, (hauynge non other addycyon) but to condempne for heretyques doctryne ther vertuouſe bryngynge vpp in good letters and maners, In thys doth my lorde declare hymſelfe an enemye vnto nature, whych delyteth in neceſſaryes, beſydes that he hath done vnto faythe.

Vertuouſe educacion is become hereſye.

Ariſt. 2. de aia. & 1. cœli.

That the other treatyſe taken out of Iohan frythes bokes ſchuld be an olde boke, yt ys a fowle lye, though yt be newlye practyſed of my lorde. For he was not. 27 years olde in the 8. yeare afore thys declaracyon, whan my lordes generacyon Stokyſlaye, Gardyner, and ſeche other, (whō Eſaye calleth the tyrauntes of Sodoma) putt hym to moſt cruell deathe in the yeare of owr lorde God. M. D. xxxiij. for Chriſtes congregacyon ſleeth no manne for hys faythe. And therfor it cā not now be olde, and collected of hys bokes. Not all vnlyke ys my lorde here, vnto the olde tyrauntes in the condempnacyon of theſe bokes. Ioachim the kynge of Iuda tare Hieremyes prophecye and conſumed yt in the fyre

The age of Iohan fryth.

Eſa. 1.
Gen. 9.
Iohan. 10.
4. reg. 23.
Hiere. 36
1. macth. 1.

fyre for vtterynge the truthe. Antiochus cō
maunded the bokes of the ſcripturs to be
brent alſo, and the readers of them to be
putt vnto deathe. Herodes the Aſcalonyte
or Idumyte deſtroyed the monymentes of Ioan ba-
the Iewes, and cruellye ſlewe ther notary chonis .3.
es. Beſydes that hath be done by the conſe- ſentē diſt.
crate prelates of Conſtantynople and Ro- 20.
me, whych alſo deſtroyed manye workes
of Chryſoſtome and Gregorye, as the cro-
nycles mencyoneth. And Tōſtall in owr
tyme (whych ys now byſſhop of Durhā) Tonſtall
whan the teſtamentes came firſt into En- burned
glyſhe, bought vpp a greatt nombre of the teſta-
them and brent them in Paules churche ye mentes in.
arde, for the great deuocyon he had vnto engliſhe.
them, and bycauſe he wolde ſhewe hys
kynde. But what became of the afore na-
med tyrauntes, for workynge ſoche wyc
kedneſſe? Trulye Ioachim was ledde cap- Hiere.22.
tyue into Egypt, and at the laſt dyed the 4.reg.24
re myſerablye, hys name ſecluded frō Chri 3.para.36
ſtes genealogye. Antiochus departed in a Math.1.
ſtraunge lande, ouerwhelmed with dyſ- 1.math.6
payre, ād innumerable ſorowes els. Hero petrus cō
de was vexed with manye ſore diſſeaſes, meſtor li.
as ytche, ſcall, mange, gowte, feuers, colly 19.cap.16
ke, and at the laſt conſumed of wormes,
moſt wretchydlye ended hys lyfe, what
ſchall become here after of my lorde bon-

Tonſtall vnder the lordes vē geaunce.

wyll not nor can not dyſſyne, for yt ys in the handes of God. But ſure I am that yt wyll be remembred whan blaſphemers ſchall receyue rewardes accordinge to ther dedes. My lorde parauenture thynketh the menne be yll, and therfor he maye iuſtlye condempne ther workes. My lorde muſt

Num.24. 1.reg.26. Joan.11. Lucæ.6. 1.cor.12.

conſydre ageyne, that though Balaam, Saul, and Cayphas were wycked perſones, yet doth not the ſcripturs condempne ther true prophecyes. Vvhat theſe mēne are ther frutes ſchall declare. For no manne can ſaye that Ieſus ys the lorde (whych my lorde hath not yet vttred in all hys proceſſe) but in the holye ghoſt. And as for my lordes

Eſay.5 & 55.

thynkynge, we remembre in Eſaye that they whych holde darkeneſſe lyght and lyght darkeneſſe, haue thoughtes and iudgementes full vnlyke to the thoughtes and iudgementes of God. They ſaye they do well (ſayth Micheas the prophete) whan

Mich.7. Zach.11. Joan.16.

they labour to ſhede blood and hunte ther bretherne to deathe. They ſlee the ſhepe (ſayth Zacharye) and yet they take yt for no ſynne. No, they ſuppoſe they do God good ſeruyce in ſo doynge. But lete them

Eſa.5. Pſal.54.

take hede of yt and they lyſt, for Eſaye geueth them warnynge that hell gapeth full wyde and openeth her mouthe at large to

The manne of synne.

¶ 1 In Which bokes are cõtayned manye sundrie errours 2 and blasphemouse/detestable/ ād abhõynable heresyes/ 3 not onlye ageynst the blessed sacrament of the aulter 4 With other sacramentes of Christes churche/ 5 but also ageynst the see Whyll of mãne 6 makynge God the auctor of synne.

Hys dysclosynge.

NOw face out your matter with a carde of tenne. Sumwhat must be sayd here to make soles beleue, ye haue done a good acte though it turne all to a lye. A blinde rēnaunt of pepse must ye alwayes deceyue to vpholde ye still in your mischefes. And they be those dustye dreamers that Esaye speaketh of, whych can haue no fre conscyence to reason with themselues, or ones to thynke in ther mides. Maye not I erre? Soche dawyshe dodypolles were the parentes of hym that was borneblide, which wolde not confesse Christ to haue healed ther sõne, for feare of dyspleasynge

A blynde rēnaunt must styll holde vp Babylon Psal. 52. Ezech. 10 Esa. 44. Hiere. 18. Ioan. 12. Math. 10.

Ioan.12. the prestes, and least the bysshoppes schuld
Ioan. 16. them excommunycate, or curse them out
of churche. In these bokes (ye saye) are con
tayned manye sondrye errours and heresy
es. It maye wele be your saynge, for we se
neyther them nor the bokes as yet. Ye ha-
Not one ue buryed thē both in a bagge. If ye schuld
of the do reiectet all bokes that hath errours, ye
ctours are schuld retayne verye fewe' workes of sait
without Augustin, saynt Hierom, Orygene, Tatu
errours. lyane, Basile, Chrisostome, Cyrill, Damas
cene, Isodre, Bede, haymo, or anye of your
other doctours. If errours offende you, I
Thomas maruele ye suffre Thomas of Aquyne to
of aquine remayne, whose dyrtye dyuynite hath ma
with hys de the pope Christes vycar in earthe, and
affinite. all Christen kynges hys sworne subiectes
all your scole doctours, canonystes, senten
cyonystes, and summystes agreynge to the
same.

Adā car- 2 Bokes ye haue ād that manye, whych
dinalis in deryueth all princes powers out of the po
dialogo pes auctoryte, as braunches out of the vy-
regis & e ne, and small ronnynge ryuers out of the
piscopi. head sprynge, secundum esse & exercitium
(soche are your Ynkehorne termes) onlye
to execute in polytyque ordynaūces at hys
Thomas holye mynde and pleasure, but them bryn
walden9 ge ye not forthe. In them fynde ye neyther
cōtra wic blasphemouse lyes, detestable errours, nor

yet

yet abhomynable hereſyes (as ye call them here) though they expreſlye ſaye, that there ys no lawfull Chriſten kynge, vnleſſe he receyue hys vncoyon, other, promes, faythe, iuryſdyccyon, auctorite, ſeate, power, ſwerde, ſcepter, and crowne of hi or of hys depures. Yea, 3d to make thys good ye cõpare your preſtes vnto the ſunne, the ſowle, 3d vnto fyne golde, 3d the kynges with ther peple vnto the mone, the wrethched bodye, and courſe leade, As though your prynces were a farre more vnworthye peple thã you by reaſon of your greſynge and ſhauynge, for fewe other vertues haue ye. If yowr canon lawe (wherof ye are a commenſed doctour) and all the ceremonyes whych ye haue of the pope were brought to the tryall of gods worde they ſchuld not onlye apere ſondrye errours, but alſo blaſphemouſe beggerye, deteſtable lernynge, and abhomynable wytcherye, the pharyſees leuen, lyes of hypocrites, adders egges, ſpyders webbes, bryres, tares, cockle, chaffe, menſtrue, ruſt, duſt dregges, dreames, dotage, dronkẽneſſe, dogges dyrt, ſwylle, ſwynes draffe, fylthyneſſe, ſtubble, ſnares of enemyes, execrable doctrine of deuyls, Gods curſe, and abhomynacyon ſyttynge in the holye place.

leuiſtas. l. 2.

Idẽ wal-denus con tra wicle uiſtas lib. 2. cap. 78

The canõ lawe and ceremoni es tryed bi the ſcri pturs.

Math. 16. Eſa. 59. Hiere. 23. Sopho. 1. Ezech. 4. 1. Tim. 4. Matt. 24.

3 Theſe bokes (ye ſaye) are ageynſt the

blessed sacramēt of the aultre, and ageynst other sacramentes of christes churche. Aud all thys ys not els but to colour your cautels of myschefe vnder some pretence of godlynesse. Vnder thys colour name ye christ, aud yt ys the first tyme of axynge, though it be not greatlye to hys honour. who are more ageynst that godlye myny stracyon than yow? whych hath in euerye poynt corrected, yea, rather contraryed christes clere instytution? Ye geue it a ne we lyuerye besydes the gospell. yow call *it the sacramēt of an aulter, whych ys as* moche to saye, as the holye sygne of an heape of bryckes. They call yt the holye supper of the lorde, or a mutuall pertycy pacyon of christes bodye aud blood, accordynge to hys godlye instytuciō. Therfor yow blaspheme yt aud not they, yow erre aud are the heretyques, aud not they. Moche better yt was wyth vs whā christ was owr onlye aulter, aud we the lyuynge sacrifyce offred therypon in a syncere faythe vnto god the father, than now hauynge yowr brycke aulters amōge dead mennys graues (as Esaye telleth your tale) aud yow to stande vpp there as newe redemers and sauers for moneye, with touche me not for I am holyar than thu. Oseas the prophete sayth, that ye eate vpp the synnes

A pretēce of godlynesse to coloure ther myschefe.

They cōtrarye christes instytuciō

The papystes blaspheme the sacrament.

Hebr. 13.
Psal. 50.
Rom. 12.
Deut. 12.
Esa. 65.
Apoc. 18.
Collo. 2.
Osee. 4.
Osee. 10.
Esa. 2.

synnes of the peple, and corage them in your wyckednesse. And therfor vpō your aulters schall growe both thystles ād thornes whan yow schall hyde your heades. The mutuall supper of the lorde, whō he made cōmon to all hys true beleuers, haue yow turned into a brekefast of your owne deuysynge, bycause ye are moche wyser thā he. wherin ye turne yowr arses to the peple, ye tell a longe ꝓcesse to the walles, wyndowes, aulter clothes, aud Ydols in a forē lāguage whych the more part of *yow vnderstādeth not.* And whan ye haue eate aud drōke vp all, ye blesse all your neybers with the emptye cuppes bottom and god bewith them, neuer p̄achynge the lordes deathe tyll he come. If ye crucyfye christ a freshe (as yow saye ye offre a sacrifyce for the quycke and the dead) ye must ageyn betraye hī, accuse hym, scorne him, scorge hym, iudge hym, nayle hī to the crosse ād perce hym to the hartwyth a speare. For all these were necessarye offyces in the first sacrifyce. One oblacyon made he ones for all to sanctyfye vs vnto god, and that can not ryghtly be renued ageyne, vnlesse all these partes be played. And that ye leaue vndone in thys poynt, ye persourme full manerlye in the members of hys mystycall bodye, whō ye neuer cease to persue vnto deathe.

Apoc. 6.
Math. 26.
1. Cor. 11.
p̄stes preche vnto walles ād wyndowes.
1. Cor. 11
Hebr. 6.
Math. 20.
Luc. 18.
Hebr. 7.
9. & 13.
1. Pet. 3.
Ephes. 5

wyth

The other sacramentes.

4 Vvith your other sacramentes we wyll not here medle, byeause ye do not expresse them. But of thys we assure yow, that churche ys not Christes whych folowe th your voyce ād not hys. Not hys flocke are they that goeth a whore hontynge to manye straūge Goddes, after your traditcyons and customes.

Apoc. 2.
Ioan. 10.
Hiere. 13.

The artycle of mā named bokes are a gaynst the fre wyll of mans fre wyll.

5 Ye saye consequentlye that the afore manne, and in so doynge they make God *the auctor of synne*. Vvhat yow make of God I can not tell. But wele I wote, thys doctrine of yours ys straunge. Sumwhat ye wolde fayne haue to auaunce your owthey seke ne ryghtousnesse, and depresse the ryghto depres tousnesse of God, and that must vp for a se the ry- newe artycle of ower faythe. For nō other ghtousnes purpose wolde ye haue a fre wyll, but to se of god. proue therbye that your whole iustyfycacyon *commeth not by Iesus Christ, but moche* by your good *merytes* and *workes*.

Augustin9 de ver bis apostoli.

Augustinus in soliloquijs Cap. 15.

what fredome can we haue of that whych hath brought vs into all bondage of deathe, synne, helle, and the deuyll? we are of ower selues nothinge (saith saynt Austyn) but all togyther vanyte, a shaddowe of death, a darke bottomlesse pyt and a voyde barren grounde, nothynge bryngynge forthe but confusyon, synne, and deathe.

Truthe

mannys wyll was fre. Sem hath yt not be Fre onlye
ne fre but in bodylye thynges, as to eate, in bodily
drynke, and slepe, or to do all maner of thynges.
wyckednesse. Now are we not able of
that, wyll ones to thynke a good thought.
All ys now synne in vs that ys not of fay- 2.cor.3.
the. Neyther of the wyll of the flesshe nor Rom.14.
yet of mannys wyll, become we now Ioan.1.
Gods chyldren, but of an onlye belefue in 1. Cor.4.
hys name, and that ys hys gyft also. Stoyc
kes and epycures maye that fre wyll make
vs, but no true chyldren of God. It fareth Here. 10.
by the braggers of thys fre wyll as by hym Rom.7.
which boasteth that sumtyme he had a fay Prou. 25.
re howse, where as now ys neyther rofe Phil. 2.
nor wall. A tytle yt hath that soche a thyn
ge ther was, but yt ys nothynge lesse in ef-
fect. Fayne wolde yowr scole doctours
with ther vnsauerye sophystrye make sum The papy
what of yt, yf they couldebrynge yt so to stes boro
passe. Sumtyme with the pelagyanes ye of the pe-
garnysshe yt with the excellent gyftes of lagyanes
nature. And whan that wyll not serue, and Ma-
with the subtyle manyches ye present yt nychees.
with a grace, least the first entraunce of syn
ne schu'd be imputed vnto yt, besydes that
ye borowe of the louynyanystes, Iacoby- All one a
tanes, priscyllyanystes, predestynates and re they in
other heretyques more. Fynallye with the opynyon
anabap

with the anabaptistes.

anabaptystes ye graũt it in owr powr eõ fulfyll the cõmaundementes of god. Thus are ye all one in opinion with heretyques olde and newe, and yet ye pretende to be cõdempners of thẽ. If God be the worker of all good thinges, as he reporteth himself fe in Esaye. If he worketh all in all, accordynge to hys owne pleasure. If all goodnesse cometh frõ the father of lyght. If we can not speake a ryght, but in hys sprete. If non can come to the father but by christ. If we be saued only e by the electyon of hys grace, what can owr fre wyll do? Canne we meryte grace with synne? or deserue to be ryghtouſed by folye? O blynde beastes block heades, ãd hypocrites, lerne ones to be wyse and godlye, and to referre more vnto god and lesse to your selues.

Esay. 44
Ephe. 1.
Iacob. 2.
Math. 10.
Ioan. 14.
Rom. 9.

Hypocrytes geue al to thẽselues,

6 Ye saye yf we allowe not thys fredome in mannys wyll, we make god the auctour of synne. Yowr *argument is as yow are, vnlerned, fantastycall*, and doltyshe. Thys wyse reason of yowrs came first frõ Pelagius the first fynder out and mayntener of your fre wyll, as wytnesseth saynt Austin i hypognostico. Loo (sayth he to the pelagyanes) bycause your best be loue or fre wyll, whõ ye haue so moche commended, hath conceyued lewdenesse, engendred synne, ãd brought forth deathe

An olde argumẽt of pelagius.

Augustinus i hypognostico versus finem.

ye

ye constytute god the author of synne. Ye call both hym and hys apostle a tẽpter of yll menne, bycause (after your opynion) he hath created the thinges that prouoketh them to euyll, and so causeth them to pery she. But saynt Iames cleareth thys, saynge. That manne is tempted, drawne, and allured of hys owne concupiscence, which is now hãdefast to your fre will. The gentyles (sayth chrisostome) vndyscretelye noteth christ a destroyer of the peple, for that he called them with so moche gentylnesse and not brought them in by compulsyon. Vvhat are these els, but the frutes of mennys wysdome and blasphemouse fantasyes? The scriptur sayth that God commaunded Semei to curse Dauid. He reserueth the wycked vnto an euyll daye. He maketh the waster to destroye. He promiseth to be a lyenge sprete in the mouthe of all *false prophetes. He hath geuen menne vp* to ther hartes desyre to worke vncomlye thynges. Good and yll, lyfe and deathe cõmeth all of the lorde. Is there anye plage (sayth Amos) or myshappe in a cyte, that is not of the lordes doynge? with soche other more. And shall we saye for these, that he is the author of synne? Nay, God is not in case as is manne, that he can lye, or do anye other wyckednesse. That is sin

God is not the causer of synne. Iaco. i.

Chrisostomus Hom. 4. super Ioannem.

2. reg. 16. Prou. 16. Esa. 54. 3. reg. 22. Rom. 1. Eccl. 11. Amos. 3. Nume. 23. 2. para. 19

Michaell bononien in.2.sent.

ne in manne, is eternall ryghtousnesse in hym, as wytnesseth, all the sentencyoners in amaner. I maruele therfor what my lorde wyll stande to, whā neyther the scripturs nor yet hys owne doctours can serue hym. Lete neuer the pott earthe in the handes of the potter reasō what vessel he will make hym, least he be brokē in hys anger for serchynge so hygh thinges. He that mekeneth hymselfe schall fynde grace. Sure we are that non can peryshe, which fayth fullye obeyeth hys callynge. For he is of *infinite mercye. If any be lost for not obey*enge it, the faute is thers and not hys.

Hie.18. Rom.9. Prou.15. Eccl.3. Esa.38.

The manne of synne.

¶ 1 And more ouer ageynst good vvorkes/ 2 specyallye 3 fastīge/ prayer almes dede 4 ageynst auriculer cōfessyon/ 5 ageynst the vovve of chastyte/ 6 ād for the mariage of prestes.

Hys dysclosynge.

My lorde bonerproueth hymselfe a fowle lyar.

DEd not I tel ye afore, we schuld not nede to seke farre to proue yow a lyar, for your owne confessyō wolde do it: ye saye these bokes are ageynst good workes, and ye declare here what good workes ye meane. Specyally fastynge (ye saye)

saye) prayer, and almes dede. I marueld ye are not ashamed, to be so double of your wordes. A fore ye sayd, there was in the fachell a boke of prayer made by Luther and here now ye saye, they are agaynst a prayer. Of prayer ād against prayer is all one, by anye godlye mannys iudgement. But fyrst lete vs go to good workes. If it be a good worke to abhorre vnfaythfulneffe, to deteft Idols, to shunne hypocresye to repent wyckednesse, to resort to christ, to seke hys glorye alone, to obeye christen rewlers of lone, to lyue after Gods cōmaundemētes, to praye without superstition, to brynge vp yowthe in vertu, with soche other like, thā are yow a most wycked blasphemer. For all they are in thete bokes most ernestlye desyred. Marrye in dede the good workes that myght make to the fyllynge of your spirituall purses, are not there greatlye cared for and that is the cause of yowr great anger.

Alwayes hath antichrist a shameles face.

Daniel. 8

All these are good workes and requised in those bokes.

Ther mo nye sacrifeare not in thē cōmended.

2 As moche care yow for true fastynge (whych is to cease from synne, and to do the workes of mercye) as doth the deuyll of hell. Vvhan delyuer yow the oppressed? Vvhan dysolue yow vngolye promises? whan hūger yow for the ryghteousnesse of God? Abstynēce from meates

Eccle. 34. Zach. 7. Esaye. 58 Luce. 6. Baruch. 2

maketh

maketh vs not Gods seruauntes. For than were the deuyll most holye, which neuer eateth nor drynketh. The fastynge that ye call vpon doth Christ name hypocresye, and saint paule the doctrine of deuyls. Mõtanus a peruerse heretyque was the fyrst that made the lawes of compulsyon in fastynge, whom yow styll occupye to thys present daye. Ageynst whom at the same tyme wrote Melciades, Appolonius, and Serapion with other notable fathers, and therfor, ye had nede to condẽpne ther bokes also, The cause now whye ye take soche peynes in thys matter, ys to holde vp (yf it may be) your lẽt made by pope Theolespher9, your ẽbrynge dayes ordayned of pope Calixtus the first, your fryday fast cõfermed by pope leo the fort, as wytnesseth master Eckius, your satturdaye vygyle cõstytute by pope Innocent the first and pope Gregorye the seuenth, wyth yowr rogacyons and sayntes vygyls. Se yow to yt that soche ware fall not to the groũde for breakynge, A wonderfull thynge is it that yow (whose god ys your bellye) doth call so moche vpon abstynence. No menne doth lesse occupye yt than yow, whych daylye stuffe your panches to the verye vomete. No manne can make vs beleue, ye wolde euer take soch peynes, were there not more profyght to be had

Math. 6. 1. Tim. 4. Eusebius in histor. Eccl. li. 5. ca. 16. 17. & 18.

Blondus & platina in vitis pontificũ Roma.

Phil. 3. Baptista mantuanus aegloga. 1.

seruacyon therof. Saint Paule sayth, that Rom.14.
the kyngedome of god yt not meate and 1.Cor.8.
drynke, but peace and loye in the holye Hebr.13.
ghost. Good is it (sayth he) not to stablyshe Act.11.
the hart with meates, but with grace.

3 And as concernynge prayer, who is more agaynst it thā yow? whych hath clerelye changed the ryght vse of yt into a brawlynge in the temple and a bletynge in the stretes, in a foren speche and in the 3.reg.18.
syght of menne, where as Christ hath re- Esa.29.
quired yt to be secretlye done and frō the Mat.6.
hart with out moche bablynge. The se ma Act.10.
nye clogges also haue ye layed vpon yt to confoūde yt altogether, your canonicall houres, matens, masse, procession, sensyn The hy-
ge, sayntes honorynge, holydayes, euen- pocrites
songe, complyne, letanyes, inuocacyons, burdens
knelynge to Images, dyryges for the dead and yo-
o wr ladyes psalters, with baptysed belles kes con-
bedes, organes, songe, waxe, lyght, pyc- foundyn-
tures, reliquyes, banners, crosses, aultres, ho ge prayer
lye water, and the deuyll and all of soche
Idolatrouse beggerye. Ye bynde it fynal- More su-
lye to the circumstaūce of place and tyme perstycy-
more superstycyously than euer ded Ma- ouse than
hounete with all hys false prophetes, enfor malome
tynge the poore cōsciences of the symple te.
to the cōfydēce of creatures. Ye haue (sayth

Amos.5. the prophete Amos) sett vp tabernacles to
Leuit.20 yowr God Moloch (whych ys all that ye
worshypp besydes God, after rabi Moy-
ses) and the fygurs of yowr Idols, to haue
Esa.1. them worshipped. All these do the lorde
Hier.6. tell yow by hys prophetes that he doth
zach.7. abhorre, ād yet ye beleue yt not. Ageynst
Doctours yow also in these pointes, are saint Iohan
chrisostome, Cipryane, Cyrill, Austyn,
Hierome, Ambrose, Clement, fulgencius
and other, I maruele therfor ye condem-
pne them not.

The arty- 4 No menne maye with lesse honeste
cle of al- complayne of them whych are agrynst al
mes. mes than yow. For nō hath bene so great
ennemyes vnto yt as yow, whych hath-
uer sens your begynnynge consumed the
The cler- patrymony of the poore. Remember what
gye hath emprours, kynges, dukes, and other men-
robbed ne of power hath left in yowr handes to
the poore *the behoue of the sycke, nedye, impotent,*
halt, lame, and blynde, and what they ha-
Hiere.23. ue now of it at your handes, and harde-
luce.6. lye leaue sekynge of motes in other men-
zach.11. nys eyes, iudgynge yowr selues verye yll
Daniel. stewardes. Cōsydre also your daylye pol
14. lage in offerynges, confessyons, deuocyōs
tythes, courtes of bawdrye, and soch o-
ther, wherin with out iust tyttle of Chri-
stes gospell, ye sucke vp the sweate, and

eate

eate vp the labour of the poore mãne that ysmore vertuose than you, deuouryngе a great camel for straynange out a gnat, or doynge a thynge of nought. Vvhat your almes ys to the poore, specyallye yf they be of god, ye haue largelye instruct vs by Iohan porter whom ye latelye famyshed or els strangled vpp in newgate, and by other more that hath selt your benyuolẽt charite. Soche a benefactour are ye to fastynge, prayer, and almes dedes, that ye cã do soche myracles yet. Ye can muether the lyuynge sayntes, and make ye aduocates of them that are dead, though ther endes were doubtful. Ye can dãpne them for he retyques, and sett vp the other for sayntes. Ye canne burne the bodyes of the lyuynge, and decke the graues of the dead for auauntage. For soth great ys your charyte I dare saye so moche for yow, that there was no martir thys fyue hondreth yeare, sens sathan was throughlye at large, that hath not bene putt to deathe by your holye generacyõ, so Good almes menne are ye, Lete other menne iudge therfor whether ye be ageynst yt or naye. Neuer are Good workes spoken ageynst but whan yowr abhomynacyons are touched. Soche mystes ye haue styll, to blynde the eye syght of the worlde wyth.

Eccl. 34.
Ezech. 16
Math. 23.

Bonners almes vpon Iohã porter.

Ambrosius in epistolam ad Roma. 1.

Bysshoppes almes ys to makemartirs

The arty-
cle of con
fessyon.

5 Now come ye in with confessyō in the eare, that these heretyque bokes schuld be ageynst that also. But ye speake nothynge of confessyon to god ād owr neyber whan we offende them, (whych onlye are allowed in the scirpturs for they brynge in no swete profyghtes with thē. Some of the frutes of thys your eare confessyon, haue I tolde yow afore. Notwithstandynge whan newe occasyōs be offred newe matters cometh oft to remembraunce. Gracianus monachus the first sower togyther of your popyshe lawes, in the first dystynccyon of penaunce, leaueth it all in doubt whether a manne be bounde to confesse hymselfe to a prest or no, beynge onlye but an ordynaunce of manne.

Psal. 32.
Apoc. 18.
Hirem. 6

Gracianꝰ dist. 1. de penitēcia et Glossator.

The grekes (he sayth) were neuer bounde bycause they receyued not the same constytucyon. Begonne yt was in dede at constantynople by Nectarius the bysshopp, and by hym ageyne putt downe vpon thys occasyon. A gentyll woman confessed there to a prest, and enioyned to fast and praye in the churche, was in the tyme of her penaunce constuprate by an holye deakon, whych toke great peynes there in the sayntwarye, to obserue the vowe of chastyte. And therfor vpon the peples exclamacyon, yt was vtterlye there dyssolued

zozomenus in historia tripert li. 9. ca. 35.

Ciprianꝰ Episto. 11.

the.12.chapter to the hebrues. I say not vn to the that thu schuldest bewraye thyselfe a brode neyther yet accuse thyselfe before other. But I wyll that thu obeye the prophete whych sayth, Shewe vnto the lorde thy waye. Peter mourned ād wept (sayth sayne ambrose) bycause he erred as a manne, but I synde not what he sayd. I knowe that he wept, and I reade of hys teares, but I reade not of hys satisfaccyon. Vvhat haue I to do with menne (sayth sayne Austyn) that they schuld heare my conscyence, as though they coude heale all my dyseases: here ys a curyouse and a byse kynde of menne, to knowe an other mannys lyse, and a slowe sort to amende ther owne. Vvherfor seke they to heare of me what a manne I am, whych wyll not heare of the (o lorde) what ther selues be? Soche sentences are there innumerable amonge the olde doctours both grekes and latynes, I maruele therfor that my lorde doth not bagge them vp and condempne them at paules crosse. All thys yet denyeth not owr cōmynge to the preest for counsell, in case he be a sober wyse māne ād lerned in the scripturs. For the lorde sayth, we schal seke the lawe at the mouthe of the preest,

chrisosto mus hom 31. in epistolam ad hebr.

Ambrosius super lucam.

Augustinus li. 10 confessio. num ca. 3.

The olde doctours are ageist eare confessyon.

1. Esdre. 7 Aggei. 2.

Ose.5. but not nombre our synnes in a bōdage.
Malach.2 we schall requyre to be taught, but not co
Hier.23. acted to accuse owr selues. But yf he be a
Mat.7. blasphemouse and vnlerned papyst (as the
Act.20. most of them are) we ought to shurne
Ezech.13. hym as the most noyful poison. For in thē hath confessyon bene a sure holde of conspyrycye and treason thys fyue hondreth years and more, as all the cronycles wytnesseth. That made captayne cobler and master Aske full notable captaynes, ād rayssed them vp a valeaunt armye in ther late pylgrymage of grace.

Captayne cobler ād master Aske.

6 More ouer, these bokes (sayth my lorde) are ageynst the vowe of chastyte.
Math.12. yea, so ys my lorde also wyth hys whole
2.Cor.11 gēneracyon, yf we speke of that chastyte
Iude.1. that saynt Paule commendeth in the co-
2.Pet.3. ryntheanes, besydes ther fornycacyon, whoredome, sodometrye, sacrylege, and
Ezech.16 all other fylthynesse els. I wolde fayne
Apoc.17. but knowe how they coude be chast, ha-
&.19. uynge an execrable whore to ther mo-
Prou.6. ther, ād they brought vp in whorysshnesse all the dayes of ther lyfe. Canne hys clo
Pfal.17. thes be vnbrent that hath fyre in hys boso
Hebr.12. me? Is yt possyble that he hath whole fete
Eccl.13. whych euermore goeth vpō hote cooles? Naye, who so toucheth pytche, wyth the same schall be defyled. What haue yow els

to

tees? All the worlde knoweth, ye abhorre Papyſtes
the ſcrypturs, and all godlye verytees els, abhorre
whych ſchulde make ye chaſt. If menne holye ſcri
want probacyons of thys, lete them come pturs.
hyther and proue thys doctryne of yours
and they ſchall fynde yt ſo true as ys poſſy
ble. Fewe exãples haue we of your ho-
neſt lyuynge, but innumerable of your fyl lintlipran
thyneſſe. Iohan the. 10. pope of that name dus ticinẽ
was begote in aduouterye by pope Sergi- ſis li. 2. ca.
us of an whore called Marozia in the ty- 13.
me of hys holye papacye. Pope Iohan the.
13. by Iohã the. 12. alſo, after ſoche an other
contynẽt ſort. Betwixt an holye nõne and Ioannes
a preſt were borne at one tyme Petrus lõ- textor, &
bardus the maſter of yowr ſentences or
ſcole dyuynyte, Petrus commeſtor the ma henricus
ſter of your hyſtoryes, and Gratianus mo agrippa
nachus the compyler of yowr canon la- de anne
wes. And wyth the doctrine of theſe .3. monoga-
frutes of one fornycacyon, hath both the mia.
churche and the ſcripturs bene corrupted
theſe. 4. hondreth years, yet are they not
brought to yowr ſatchel. Phylypp the ho volatera-
lye abbott of valliſolett and archebyſ- nus, & lo
ſhopp of hiſpalis in ſpayne, kept hys ow- annes tex
ne brother Alphonſus wyfe called Chri- tor, in of-
ſtyane the kynge of denmarkes dowter, ficinis.
he beynge a lyue. Petrus mendoſa the car-

Germanus quidam.

dynall of valence in the same regyon occupied helysabeth the wyfe of kynge Ferdinandns, and had by her. 2. bastardes he beynge also alyue, besydes other wōders whych are not to be named. Ower last cardynall Thomas wolsaye was not all behynde wyth hys part, as apereth by master wynter, and other more abrode. what busyneſſe pope Iulius made wyth the cardynall of Nātes to haue had the occupyēge of. 2. yonge laddes whych the frenche quene Anne had commytted unto hym to be brought vp in vertu, yt wolde abhorre anye māne to heare, and therfor I wryte yt not. Soche noble strewes ded pope Sixtus buylde at Rome in hys tyme, as yet bryngeth in yearlye more than. 20. thousande duckates to the augmentacyon of saynt peters patrimonye. Iohā strokyslaye yowr predecessour, a myghtye mayntener of that vowe, dyed not wythout yssue, as hys frutes declareth not farre out of London. Neyther yet wyllyam warham the olde archebysshopp of caunterburye, whose increase vs weie knowne in kēt, besydes hys dallyaunce wyth the holye mayde there. Manye prodygyouse wonders are yet tolde in sothfolke by serten worshypfull gentylwomen of Rychard nyxe the blynde bysshopp of norwych (whych

Henricus agrippa, de incertitudine scientiarum.

The cardynall of englande wolsaye Pope Iulius.

The chast examples of owr tyme in the bysshops.

tyr of god to moſt cruell death by the coũ Thomas
ſell of Pelles and Godſalue) beſydes hys bylneye
contynuall occupyenge wyth the balyes the verye
wyfe of hoxton. Dyuerſe ſyne tryckes of martyr
good relygyouſe bawdrye wrought by of god.
byſſhopp Brygett, kyte, and vnderwode,
all thre holye p̃lates, are not yet all for-
gote amonge the peple. Not manye years Spirituall
ago a byſſhopp remoued a nonne from prouyſyõ
ycklyngton in cambryge ſhere, vnto dat for the ho
forth in kent whych hath had in her tyme lye vowe
a good honeſt increaſe, I coude name of chaſty-
them both yf I lyſt. wylye wynche- te
ſter alſo hath not wrought ſo warelye-
in the wanton workes of venus ſens hys
21. years, but he hath bene ſmelled out
of ſome partyes, beſydes the ſtore that he The ſte-
is ſteward of for the common welthe of wes of lõ
the cyte. The peple of Iſrael were longe don.
without whores, lyke as God had com- Deut. 23.
maunded them. But owr Nycolaytanes Apoc. 2.
condempnynge the ſcripturs and all god
lye ordre, wyll haue no common welthe
without them, bycauſe they wyll haue a- Baruch. 6.
fore God ther porcion with theues and Pſal. 49.
aduouterers. There is yet alyue an other
byſſhop in Englande which ſchall be na
meleſſe at thys tyme, that kept a mannys
wyfe and my coſyne. 20. years ago, befo
re he

Aduow - tery of. 20 years hurteth no spirituall vowe.

re he was by sshopp, whom I chaunsed to fynde syttynge at hys table within these. iiij. years. If I schuld recyte all the wholsom frutes of your chast vowe, which I haue redde in cronycles and hystoryes, ād knowne by your exāples besydes forth, manye menne wolde maruele that ye syn ke not to hell with yowr prodygiouse chastyte. For innumerable knaueries hath your holye abbottes, priors, doctors, prestes, persons, curates, and relygiouse (as ye cal thē) done. Some one ghostlye father of yowrs hath for hys lyfe tyme corrupted an hondreth nonnes and maydes, some. 2. hondreth that we rede of, some more some lesse, and yet haue they bene chast geldynges and good wyuelesse virgyns. So longe as they haue not marryed, all hath bene wele. For some of ther doctours hath not bene ashamed to write yt, that monkes and prestes hath not vtterlye for sworne whoredome, but marriage only. It is no small sōe of moneye that some of yow in the worlde and yowr notaries taketh of prestes for whore kepinge, and al is (I knowe well) for the abatemēt of that vowe, which ye call your seconde baptym. Henricus agrippa doth testyfye that a sertē byssshopp boasted at hys table, that he had in hys dyocese a. xi. thousande prestes

Manye wonderfull examples are in the cronycles.

Ioan boccacius &, Pogius.

Henricus Agrippa aduersus Iouanienses.

Spirituall rentes.

Hericus agrippa de incertitudine scienciarum.

ne a pece for whore kepynge, beſydes the cap. 64.
pryce of occupyenge with other mennys
wyues. And therfor it is no maruele
though it ſtyll be maynteyned, and matri
monye put backe, for the profyghtes ther
of are ſwete,

☞ 7 Now commeth in the foreſt mat Marryage
ter of all, and that doth moſt erneſtlye mo of Byſ-
ue yow. And that is the marryage of pre- ſhops dete
ſtes. Afore were theſe bokes ageynſt fre ſted moſt
wyll, faſtinge, prayer, ād ſo forth, which of all.
in the kynde ye vſe them, are your owne
propre wares. Now are they with marri
age, which is nō of yours. Ye vtterlye for i. Tim. 4.
ſake it as a thynge hurtfull to your holye
orders, whyeh whoredō ād buggerye cā
not defyle. Though God the father hath
inſtytute yt, God the ſonne conſecrate it, Gene. 2.
and God the holye ghoſt moche commen Ioan. 2.
ded it in the ſcripturs, yet is it not wholſō Prou. 8.
for yow. Though it were in Abraham,
Iſaac, ād Iacob, i Moyſes, Aaron, and Sa-
muel, in Gedeō, Iob, ād Tobias, a waye of
righteouſneſſe in the lordes ſight. Though Gala. 3.
it were in Zacharye the preſt and Helyſa Luce. 1.
beth hys wyfe a walkynge before hym Math. 1.
without rebuke. Yea, though Ieſus chriſt Luce. 2.
were borne vnder it, and his bleſſed mo- 1. cor. 9.
ther lyued longe in it, and the apoſtles em
braced

braced it, yet is it no honeſt ſtate of lyuyn
ge for yow, for your office (ye ſaye) is a-
boue all thers. Though ſaynt Paule doth
Hebr. 13. ſaye that wedlock is honorable amonge
1. theſ. 4. all peple, and the chambre therof vndefy-
Ephe. 5. led. Though he ſayth alſo that God wyll
1. tim. 4. condempne aduouterers and whore ke-
pers, and that the forbyddynge therof is
the verye doctryne of deuyls, all that can
Euſebius. not moue yow. Though the primatyue
Platina. churche had it in great pryce, and ſo ſtyll
Naucler 9 ded vſe it tyll Sylueſter the 2. ded fatche
Apo. 20. the deuyll fron hell by his nicromancye
(where as hew as a fore tyed vp for a thou
ſande years) to ſeale the obligacyon of his
papacye. yet do yow take it for carnall be
Ioan. Eck aſtlineſſe, byeauſe maſter Eckius doth ſo
ius. report it, which neuer the leſſe had .3. ba-
ſtardes the ſame ſelfe yeare that he diſpu-
Geneſis. 3. ted that matter at lipſia. Oh, verye ſede of
Eſay. 1. the ſerpent, and cytezens of ſodome. Not
Math. 12. without cauſe was it that Chriſt called
Marci. 8. yow a falſe and an aduouterouſe genera-
cio. Full wele knewe he what we ſchuld
haue of yow, the heauenlye father be mer
Styll ymа cyfull vnto vs. Vvith all abhominacions
gyne they haue you fylled the worlde, and yet to
fylthyneſ thys daye Imagyne ye non other thynge.
ſe. Is your doctrine in thys anye other than
the dyrt of the pope, and the fylthye ſhy-

tyn-

taught that matrymonye was in no case lawfull. The Marcianistes wolde admytt nō to baptim, vnlesse they renoūced wed locke. The Eustachyanes helde opynyon that non coude be saued in marryage. Mō tanus with hys secā, leadynge women a-bought, with hym, noted yt a lyght thyn ge, and sayd it nyght be broke wele y-nough. The priscyllyanystes separated the menne from ther wyues, and the wo-mē from ther husbandes ageynst ther wil les. The Abelynes allowed maryage, but no carnall copulacyon therin. The Ada-mytes improued it as an vncleane thynge for that Adam knewe not hys wyfe befo re he synned. The Nicolaytaynes were of thys opynyon, that wyues ought to be cō mon. The Cataphrygeanes, Catharystes, and Tartulyanystes, condempned for ad-uoutrye the marryage of widowes. The Esseanes, Nouacyanes, Carpocracianes, Apostolyckes, Iouynyanistes, and other more, hath opinion of matrimonye in dy uerse other respectes. Last of all commeth your holye father of Rome with hys ra-ble of rutters, myters, hattes, hoodes, cap-pes, crownes, conyes skynnes, cattes tay-les, in all maner of colours and proporcy ons, and he hath an ore with them all, as

Iustinus. Hireneus. Eusebius. Epiphan. Alphōsus de castro. guido per pinianus i lib. de he-sibus. Clemēs a lexādrino 3. lib. strō-matum. Bernardo lutzenbur gus. The pope agreth with al he retyques a geynst marriage.

an

an vpholder of al heretiques ageynſt this holy eſtate. Yea, holy I ſay ageyn, though it be vnreuerentlye vſed of manye. For it maketh neyther whore keper not ſodomyte as yowr chaſtyte doth daylye innumerable ſodomites thys buyldinge of yowrs through the go ſpell preachynge ſuffred a great earthqua ke, and was lyke to fall to the grounde without recouer, commeth forth maſter Eckius a verye connynge artifycer in the ſe workes of yours, and he vnderprop-peth it with an olde broken ſparre. Mar-ryage maye be graũted to no preſt (ſayth he) by no maner of diſpenſacion, for the vowe that is ãnexed to ther chaſtite. And for the eſtablyſhment of thys doctrine, he bryngeth in the inhibicion made by po-pe Calixtus, bycauſe no ſcripturs wyl ſer ue hym. But where as he ſayth with no ſmall cyrcumſtaũce, to make hys matter good, that the pope neuer yet diſpenſed with that vowe, He lyeth of hys holye fa ther. Raphael volateranus ſayth that a ſer ten monke called Nicolas marryed Anne the duke of venys dowter by the popes conſent. Burghardus the prouoſt of tryere or vtereth in Germanye had to wyfe the prince of the ruzeanes ſyſter by the diſpẽ ſacyon of pope Gregorye the. 7. otherwi

Ther vowes maketh innumerable ſodomites

loã Ecki.

De celiba tu clerico rum decre tũ Calixti.

Henricus Agrippa.

Volaterra nus & Sabellicus.

Lamber-tus ſhafna burgenſis monachus

ſe

se called hyldebrande, the same selfe yeare he inhybited the maryage of prestres.

Pope pelagius ded create a bisshopp at syracusa in the lande of sycill, and he had both wyfe and chyldren. Henricus agrippa maketh mencion of a Cardinall in Rome, whom the Pope permytted to take a wyfe in maryage, and at hys pleasure to returne ageyn to hys cardinalshypp after he had chyldren, without anye maner of irregularyte. Colomannus the bysshopp of uaradyne, left that spiritual office and was made kynge of hungarye by the Popes dyspensacyon of purpose to haue ysshue, about the yeare of owr lorde. M.lxxvi. and regned there. xix. years. Daniel a preest was lyke wyse constytute kynge of fraunce by a lyke dyspensacion, and was called after warde Chylpericus, gouernynge that regyon the space of. iij. years.

Petrus Elsacius a preest and elect Byshopp of Cameryk, was dubbed a knyght and marryed leonor the countesse of nyuerne, which had bene called Sybyll. Remelius a monke beynge aged, was taken out of hys monasterie by the popes lycēs, and made kynge of Aragone after the diseace of hys father Sanccius about the yeare of owr lorde, a thousande a C. and lx. ād had by hys wife Mawde a dowter which

Dist. 28. canonū.

Agrippa aduersꝰ uanienses Achilles & paulus phrigio.

Gaguinus & paulus Phrigio.

Iacobus meyer in Cronicis flandrie.

Robertus abbas mōtensis.

which was afterwarde marryed to Ray-
Platina & nauclerus mondus the erle of Barchinona. Pope Ce
leſtyne the thirde lycenſed Henrye the. 6
emprour, to haue to wyfe Cõſtaunce kyn-
ge Rogers dowter of ſycyll for a yearlye
penſyon, whych was a profeſſed nonne
In vita diui alber ti drepa- nenſis. at panorme. Fredericus dengianus was re
leaced of hys vowe to the Carmelytes or-
der, ād conſtytute kynge of Sycyll, Sardo
nye, and Calabre, for the ſyngular cõmo-
dyte of thoſe landes. Mathew the erle of
bulleyne marryed Marye kynge Steuens
Flores hi- ſtoriarum anglie. dowter of englande, and had her out of
ramſaye abbeye where as than ſhe was ab
baſſe, ād had. 2. dowters by her called Ida
Iacobus guiſianus in ānali- bus hāno- nie. and Matilda. Bochardus auenienſis a man
ne of great byrthe and lernynge forſoke
hys preſthode and benefyces (wlych than
he had manye) ād loyned hymſelfe in we
dlock to Margarete, the emprour Balde-
wyne of conſtantynoples dowter, and
had manye fayr chydren by her, pope Gre
gorye the. 9. after moche ſute and expẽſes
Polydo- rus in cro nicis āglo rum li. 20 mdgynge yt godlye. Iohan the baſtarde
ſonne of Fardynandus beynge a cyſteane
monke was conſtytute kynge of portyn-
gale, Iohan of gaunte thā beynge duke of
lācaſtre ād kynge of caſtele geuynge hym
hys dowter Phylypp to marrye after that
he had in the yeare of owr lorde. 1388. op-
rayned

tayned a dyſpenſacyon of pope vrbanus the.6. lames the laſt kynge of cypres beyn ge byſſhopp of Nycoſe not longe afore was permytted of pope paule the ſeconde to haue a Venecyane to wyfe, to that intent that hys lande ſchuld become the Venecyanes, as yt now ys in dede. In lyke caſe Canutus, whych had bene a profeſſed monke. 6. years at clunyake, was dyſpenſed wyth for moneye to haue a wyfe. So was a ſertē abbott of Redynge here in Englande. So was vrſynus a preſt of nurſia and a great nombre els, as we fynde in dyuerſe cronycles ād wrytynges. Vvhye ſchuld ſoche a furyouſe beaſt than ſo ſhamefullye lye, to eſtablyſhe an errour of de uyllyſheneſſe? But that he ys ignoraunt in the hyſtoryes, and alſo that ſoche dyrtye doctrine ſtandeth onlye by lyes. Ioannes andreas (whom they call the fountayne of ther canon lawe) was a preſtes ſonne, ſo was Franciſcus phylelphus that famouſe oratour and poete, ſo was my lorde Boner of london by report of hys next neybers, wyth dyuerſe other more. I reade of more than. 13. popes that had preſtes to ther fathers. I moche maruele where ther vowe of chaſtyte dwelte in thoſe dayes. Soche tyme as contencyon was betwyn Lanfrancus and Thomas norman the arche

Achilles et paulus phrigio.

Albertus crantz.

Ioannes rauiſius textor. vo lateranus et naucle- rus.

Ioannes textor & pogius Damaſus platina & nauclerus Ranulphus cethrenſis in policroni co. li. 7. Ca. 2.

chebysshopp of yorke for the prehemy-
nence of Caunterburye, he proued hym a
prestes sonne before pope Alexandre the
seconde. Eckius wolde fayne haue sum
what to proue a thynge of nought, but
yt cōmeth scant wyselye to passe. Than
worketh wynchester on the other syde
wyth hys one and twentye years, to hol
de vpp thys broken byldynge of vnad-
duysed vowes and as vnaduysedlye ma-
de. If these 2. stoles holde not, we are
lyke to fall to the grounde wyth owr
vnchast vowe, for these are the last stayes
in that matter. Therfor stande fast now
or els neuer. Vvhan Dauid made a solem
pne vowe to destroye Nabal and all that
Belonged vnto hym, Peter to stande by
hys master to the deathe, Herode to gra-
unte what so euer Herodias dowter ax-
ed, And the xl. menne at Hierusalem ney-
ther to eate nor drynke tyll they had slay-
ne Paule, were aboue. xxi. years of age.
Yet was there non of them that perfour-
med hys vowe but Herode, whan yt had
bene better for hym to haue brokē yt, for
all the standynge of a kynges worde.
wynchester also, was beyonde that age
whan he made hys solēpne vowe in Cā-
bryge to be the popes true seruaunte, yet
hath he sens made a vowe to the contra-
rye,

Wynchester helpeth Eckiꝰ with hys xxi. yeares.

1. Reg. 25. Marci. 14. Math. 14. Act. 23.

Herode onlye perfourmed hys vowe.

rye, and broken that also in maynteynyn ge a freshe the same dyrtye doctrine of his. If ye wyll nedes haue soche vowes obserued, sett vp your monasteryes and cloysters ageyne. Lete them haue ageyne the howses ye toke from them, vf ye wyll haue the same relygyon kept. Geue them not abrode more occasyons to fall, and than ponnyshe them worse than afore. Oh tyrannye tyrannye, God gaue ye to knowe the abhomynable frutes of that stynkynge vowe in the generall vysytacyon of abbeyes and pryoryes, yet wyll ye styll yoke the poore wretches wyth yt. So vnmercyfull are ye to that peple, whom ye ought to gyde and not to deuoure, to norryshe and not thus shamefullye to destroye. Vvolde ye consydre yowr owne lyues in that behalfe, ye schuld synde them bad ynough. Ye snare ther conscyences wyth that ye ought to take from them (whych ys synne) were ye as ye schuld be. All that ys besydes the wyll of the spirite and the sacred scriptum. (as ys that popyshe vowynge) ys playne Idolatrie and wyckednesse. Parauenture ye wyll now lashe at me wyth Eckio first argumēt vpō, Vouete et reddite, saynge wyth dauid. Vowe ād perfourme, promyse and paye. But than ye must

wynchester hath broken hysvowe on both sydes.

vnmercyfull tyranny destroynge bodye and sowle.

zach. 11.
Ezech. 13.
1. Petri. 5.
Iude. 1.
Luce. 11.
2. Tim. 4.
Rom. 14.
Ioan. 8.

Psal. 75.
Deut. 23.

Ione.2. take with yow the clause that foloweth, whych is. Onnes qui in circuitu eius affertis munera. All you rounde about that brynge offerynges with yow. Here are no monkyshe vowes mencyoned, for there were no soch shorne sodomytes in those dayes. Here is no chastyte called vpon, for yt was spoken to them that had wyues Notwithstandynge marryage is a chastyte, or a gyft of God to auoyde fornycacyon. But herin was than requyred a faythfull obedyence vnto god in the fulfyllynge of hys commaundementes, ād no so domytycall sacrifice to Belphegor as ye wolde haue yt yet styll. In folyshe vowes (sayth the wyse manne) hath the lorde no pleasure. I coude tell ye wonders of chyldren that hath bene buryed in the lakes, for sauynge the honour of that vowe, wyth other maruels els, but I lete yt alone for thys tyme. The vtteraunce of yowr vertuouse examples in that holye obserua cyō, myght teach more myschefe thā good nesse. To confute thys obiecyon of yours Saynt Paul sayd he had no commaundement for vyrgynyte. Moche lesse than for a popyshe promes, or a snare of the deuyl If we schuld (sayth he) obserue the vowes thā vsed, we schuld haue no maner of porcyon with Christ. Soche vyllenouse con-

No monkyshe vowe but obedyence vnto God.

1.reg.15.
1.pet.2.
Nume.25
Eccl.5.
Baruch.6

Myracles done for that holy vowe.

1.Cor.7.
1.Tim.3.
Gal.3.

tempt

of late out of Eckius olde dyuynyte and
wynchesters newe canon lawe, hath brou Eckius
ght vpon Dauid for all hys wonderfull and wyn
vyctorye ouer the lyon, beare, and phyly chester.
ſtyne, the plage promyſed of the lorde for 1.reg.17.
ſoche vngodlyneſſe, the ſunne lokynge Deut.28.
brode vpō yt in the myd daye to no ſmall 2.reg.12.
dyſhonour. I canne not iuſtlye tell whe- 2.reg.16.
ther yow perſeyue yt or no, but wele I
wote all the whole worlde els beholdeth
yt. And that maye chaunce herafter to ape Dyſho-
re, whan mēne ſchall be occaſyoned to ſe- noure fo-
ke examples in ſoche purpoſe. I wryte loweth
thys with heuyneſte as a premonyſhment of vn
afore, lamentynge the thynge and fearyn- godlyneſ
ge worſe to folowe yf repentaunce come ſe euer-
not in tyme. Vvhere as other mēne maye more.
chaunce after thys with Moyſes and Sa- Thus are
muel to deſcribe yt at large, to the war- they pla-
nynge of other in that behalfe, and to owr ged that
perpetuall reproche. Vvyth ſoche holye folowe
prophetes and coūſellers (asyow are) now yll coun-
a dayes were Ioram, Achab, Ochoſias, ſell.
Ioachim, Sedechias, and other kynges mo
re of Iſrael and Iuda deceyued, and brou-
ght into the great indygnacyon of God. Ioannes
Thys tyrannouſe coaccyon to fylthyneſſe nauclerus
came in firſt of all by pope Hyldebrāde a gen.36.
ſuperſtycyouſe monke, a nycromanſer, a & Benno,
murtherer,

cardinalis murtherer and a cruell suppresser of Christen princes, in the yeare from Christes incarnacyon. M. lxxiii. as all the cronycles mencyoneth. Vvhych Hyldebrande neuer the lesse that pharaonycall constytucyon, kept Mawde the duchesse of lotharye both by the lyfe dayes of her husbande Gozilon, and also after hys deathe, leadynge her abought with hym, and she maynteynynge hym ageyne in mychese wyth the great possessyons that she had there ād in Italye. He toke like wyse Agnes the emprours mother clerelye from hym, not without a blacke report also vpon her syde. At the same selfe tyme begāne the bysshoppes and great benefited prestes to buylde nonneryes for remedye of that sore dyssease. He that schall reade the hystorye of Vdo the archebysshop of magdeburgh and prymate of almayne, how he ordred hys nōnes in hys holye vysytacyōs, schall fynde yt no badde matter. Vvhat cōmocyons, scysmes, lyghtenynges, tēpestes, earthquakes, ād other terryble mouiges apered at that tyme, yt were a wondre to reherce. Amonge all other a Comete was seane at that season, of whom Elmerus a monke of malmesburye in Englande gaue thys sentēce. Art thu come (sayth he) art thu come? Vnto manye mothers hast thu brought wo ād sorowe. I sawe the longe afore, but

Lambertus schafnaburgensis monachus in cronicis.

Sigebertus & Benno cardinalis.

Hermannus schedel & wernerus carthusianus.

Ioannes nauclerus genera. 36

Ex Ioanne capgraue anglo.

now in dede I beholde the more terryble,
Euen the verye destruccyon of thyslande.
Soche an other warnynge brought the la
we maister of Turnay in massage vnto Co
leyne to the emprour at the same verye ty
me, of a woman prophecyenge that anti-
christ was thā in hys full course. Vvhych
woman so vanyshed awaye and was ne
uer more seane. Yet coude not thys cruell
enfortemēt be receyued in Englande, tyll
Anselmus a frenche monke also, and arche
bysshopp of Canturburye brought yt in
by a synode holden at london, in the yea-
re after christes natyuyte, M.C.ix. whych
Anselme had longe contended afore with
kynge wyllyā rufus and kynge Henrye
the furst for the commodytees of antichry
stes gloryouse kyngedome, and had than
gote the vyctorye of them in dede. Yet
washe at that tyme so accombred with so
domytes, that he was euerye sondaye com
pelled openlye to excommunycate them.
After thys kept the prestes concubynes o-
therwyse called whores (for that was mo
re holye than marryage) the space of mo-
re than. xv. years, tyll Ioannes de Cremo-
nan holye legate frō the popes ryght sy
de, came in a great heate from Rome, and
toke that from them also hy an other coū-
sell holden at Paules, hys selfe taken wyth

Iacobus mayer in cronicis flandrie.

Ranulphus cestrensis & Robertus fabianus in suis cronicis.

Ranulphus in polycronica li. 7. Ca. 13. Guilhelmus malmesburye

an whore the nyght folowynge to be-
flores hi- gynne the relygyon wyth. Se how bu-
ſtoriarum ſye thei are yet with al deuylyſhe deuy-
& henrit9 ſes poſſyble to holde vp thys wyckedneſ
huntyng- ſe ſtyll, whych was begonne with ſoche
don.li.7. myſchefes, and hath contynued with fyl-
thyneſſe vnſpekeable. The multytude of
The day- preſtes (ſayth Oſeas the prophete) is lyke
ly ſtodye an heape of theues, murtherers, bloudthur
of byſſho ſtye rauenours, for they haue wrought ab
ppes. homynacyon. In the deſyre of vnclenlye
luſtes (ſayth Heremye) they are become al
Oſee.6. togyther lyke ranke ſtoned horſe neyen-
Marci.11. ge euerye where after ther neybers wyfe.
Apoc.18. They go about (ſayth the lorde) with ther
hiere.5. owne inuēcyōs, but I ſe thē well ynough.
They make the kynge and princes to ha-
Oſee.7. ue delyght in ther wyckedneſſe and lyes.
Michee.3 All theſe burne in aduouterye as yt were
Hiere.20 an ouen that the baker heateth, whan he
proue.29 hath left knedynge. I wyll vyſyte all tho-
ſe (ſayth the lorde alſo by Sophonias the
Sopho.1. prophete) whych weareth ſtraunge clo-
Math.23. thynge, and treadeth ouer the threſholde
zacha.12. ſo proudelye, whych fyll ther lordes hou
Oſee.10. ſe with robory e and falſhede. But now
Gal.6. they haue plowed wyckedneſſe they
Apoc.18. ſchall ſurelye reape ſynne, and eate the fru
Hiere.5. te of lyes wherin the mother ſchall pery-
ſhe wyth her chyldren and the braunches

with

with ther stocke, bycauſe they are not the lordes.

¶ The manne of ſynne.

¶ 1 Ageynſt the rytes and ceremonyes of the churche 2 comparinge the maner of vveddynge 3 and maryenge of vyrgyns vnto the beaſtlye faſhyon of a ſavvte bytche 4 Ageynſt mennys lavves 5 and tradycyons.

¶ Hys dyſcloſynge.

STyll is my lorde reparynge hys broken pyttes, to holde in the fylthye waters yf it maye be. In no wyſe can he awaye with the wholſom watter, that refreſheth to lyfe euerlaſtynge. All hys neybers wolde he haue of the ſame dyet that he ys of, ſo charytable ys he, makynge thys good prouyſyon for thē. He thynketh god to lacke wytte and hys ſonne dyſcreſſyon, and therfor he wyll non of ther rewles. There ys an other waye whiche pleaſeth hym moche better, and that he wyll haue obſerued in hys dyoceſe, ſo longe as he ys lorde ordynarye of londō. The lawdable rytes and ceremonyes of hys mother the holye churche of Rome whych

Hiere. 2.
Ioſue. 13.
Eſaie. 12.
Cant. 4.
Ioan. 4.

Byſſhoppes ſeke onlye the ſowles deſtruccyō.

1. Cor. 1
Deut. 12.
Eſaie. 5.

whych brought hym vp of a whelpe ād
gaue hym the ſwete ſucke frō her pappes,
ſchall not droppe awaye, ſo longe as he
maye vpholde them. A ſort of noughtye
hereryques hath writtē ageynſt thē now
of late, but yt maketh no matter (ſayth
owr ſer Iohā) formy lorde hath condēp-
ned all ther bokes in a ſachell. I maruele
what my lorde meaneth by all thys ruffe
lynge abought matters of no waight nor
yet godlyneſſe. In all the newe teſtament
ys no mencyon made of theſe .ij. wordes
Ceremonyes and Rytes in the latyne, ney
ther i the Goſpels nor yet in the Epyſtles,
neyther in the. Actes nor yet i the Apoca
lyps. I wolde fayne knowe thā what we
haue to do wyth them? lyke wyſe in the
Pſalmes ād Prophetes we rede not of thē
by thoſe .ij. termes, ſauynge ones in Eze-
chiel, ād that ys but a reherſall of thynges
done in fygure. In Moyſes .v. bokes and
in other hyſtory all treatyſes are they oft
ſpoken of in dede, and there are they to
vs but ſhaddowes of good thynges to
come, whych we are at a poynt with, ha
uynge Chriſt p̄ſēt. yet rytes are there mo
re reprehended than prayſed, as the ve-
rye ſuperſtycyouſe cuſtomes of the paga-
nes. But what doth my lorde meane, yf
he ſchuld go to the beſt of them? wyll
he

·It wyll not away that ys bredde by the bone.

The brag ges of ſer Iohan.

Thynges of no pro fyht.

No mēcy on of thē in all the ſcripturs.

Eze. 44.
Exod. 18.
3. Reg. 2.
Hebre. 9.
2. Para. 23
3. reg. 18
Math. 10.

he make vs Iewes ageyne? wyll he ma-
ke vs bonde ſeruauntes, and chriſt hath Gal.3.
made vs fre chyldren? Saynt paule ſayth. 4.&.5.
If we clogge owr ſelues ageyne with Rom.6.
that yoke, we fall from grace, we go quy Amos. 5.
te from chriſt, and hys deathe ſchall pro-
fyght vs nothynge. Therfor there ye offre Zach.7.
vs wronge. Your owne lawes and doc- hebr.7.
trynes beſydes the ſcpiture, graũteth abro Thomas
gacyon of the lawes ceremonyall. If ye aquinas
brynge vs in anye rytes therfor taken of prima.2.
the heythen cuſtomes, as are your ſayntes
holydayes, your proceſſyons, your leta-
nyes, your dyryges, your ſenſynge of aul Heithē cu
ters, your knelynge to Images, your cal- ſtomes a-
lynge vpon dead mēnne, your kyſſynge rebecome
of reliques, your coniurynge of ſpretes criſten ce-
your conſecracyons, vowes, and ſacrify remonyes
ces for ſynne, with ſoche other, ye do vs
great iniurye alſo. Non that ſetteth han-
de to the plough (ſayth chriſt) and loketh
ageyn backe, ysfytt for the kingedome of Luce.9.
god. ye knowe, lothes wyfe for doynge Gene. 19.
ſoche a feate, was turned into a ſalt ſtone, Luce. 17.
Chriſt hath ſayd alſo in Iohā, that the true Ioan.4.
worſhyppers ſchuld worſhypp god on-
lye in ſprete and in veryte. Than are they
the falſe woſhyppers whych worſhypp The falſe
in outwarde thynges, ſpecyallye the out- worſhyp
warde thynge ſelfe. As for baptym and pers.
and

Baptim and the supper

the supper of the lorde are christes holye instytucyons, and non of your popysshe ceremonyes. Happye yt ys that ye cā not accuse theese beretyque bokes for speakynge ageynst the ryght vse of them. Bycause of the trust that the Iewes had in the cō maūded ceremonyes, god detested them. Here. 7. Esa. 1. psal. 50. Amos. 5. zach. 7. ād Mychee. 6. moch more the wātō rytes of your pscripcyon. The Ceremonyes of cristē mē (yf ye wyl haue thē so called) are now spūall offerynges of the hart. 1. cor. 10. Eph. 5. Col. 3. for the true christē churche ys all frō within. ps. 44. The outwarde are all for the benyuolence, ayde, comfort, and other nedes cōcernynge owr neyber. Tobi. 4. Malach. 2. Rom. 13. Eph. 4. Eccle. 7. Esa. 28. Math. 7. 1. Ioā. 3. And though we graunt vnto those that be honest and semelye for an outwarde comelynesse in thynges necessarye, yet ought they nat to bynde owr consceyence or be anye part of owr iustyfycacyō. Neyther maye they be superstycyouse, or in anye poynt ageynst christes doctryne. But so ys owr christen relygyon (as you call yt, and as I wolde yt were) clogged with your heythnysh rytes, that neyther Iewe nor Saracene, Arabyane nor Turke wyl come vnto owr faythe, thynkynge ther owne

Ceremonyes dete sted of the lorde.

The churche ys now all in sprete.

No ceremonye maye bid the conscience.

The cristē rytes most supstycyouse of all other.

le ynough. To whom, ye wyl hame vs re
ferre the clauſe that here foloweth, that ys A compa
to ſaye, Comparynge the maner of wed- ryſō falſe
dynge to the beaſtlye faſhyon of a ſawte lye gathe
bytche, we cā not wele tell, ye haue putt red of Bō
yt here ſo dyffuſelye. Aswele maye yt ex ner.
tende to yowr ceremonyes as to the bo-
kes, ſtandynge in place here as yt doth.
Vvell, we wyll take yt that ye meane the A doube
bokes. But than there ys a doubt ageyne, vndyſcuſ
whether ye meane all the bokes or part of ſed of my
thē, bycauſe ye haue not here declared yt. lorde
If ye meane all, than haue ye marred your
markett in prouynge your ſelfe a lyar,
for in dede the moſt of them ſpeaketh lyt- A lyar ys
tle or nothynge of marryage. If ye mea hys lorde
nē ſome one pertycular boke, yet are ye a ſhypp
lyar alſo for falſelye reportynge yt, and proued
ſo ſchall ye be a lyar both wayes. Para both wa-
uēture yt ſayth (as yt maye full well) that yes.
your neglygēt preſtes or ignorāt hob lur
ches doth loyne thē togyther, with who The po-
ſchall haue thys womā and a fewe other pyſhe ma
bablynges more, geuynge them no ma- ner i mar
ner of godlye iſtruccyōs how they ſchuld ryages.
in the feare of god behaue themſelues the
one to the other in that comelye eſtate of 1. Theſ. 4.
lyuynge. Neyther do they tell them Hebr. 13.
what marryage ys, nor yet to what ende Gene. 2.
yt

1.Cor.7. yt was instytstute of god. They declare
1.Thes.4. not vnto them that yt ys an onlye reme-
Tobie.3. dye ageynst fornycacyon, and ought to
be vsed with moche honeste, clennesse,
and soberneſſe, after the Godlye exam-
ple of Tobias and Sara. But turne them
forth togyther with tyrlerye tregobett,
neyther barell better hearynge. Hoppe
My lorde whore, and ronne thefe. I am as good as
hath here thu, and I beſhrewe thy whoresons hart,
a sawte tyll they fall to the tryall of the matter for
bytche of the best game to catche thē an heate. And
hyso wne what ys thys els, but dogge and bytche?
Is yt so haynouſe a matter to tell you of
thys? The examples therof are to euydēt a
Hereſye brode. Vvho so euer be rebuked for ther
ys yt to re vycyouſe lyuynge, your anoynted muſtre
buke the maye not be ones touched. Your ser Ny-
anoynted colas nydypolles maye not ones be bl-
charmers. owne vpon, but strayt wayes yt muſt be
proclamed hereſye. O father of heauen,
whan wyll ye be aſhamed of yowr lew-
Ther denesſe? Neyther speake ye here of the
owne ho thynge ſelfe, but of the maner or vſage of
nour here the Ceremonye therof callynge yt wed-
sought, dynge and marryage, as though yt were
and not ñ. dyuerſe thynges. I thought this blaſt
Gods. was for ſome matter of yowrs. I wolde
haue marueled, yf ye had ſought ſo mo-
It ys late- che honour to marryage. But I wondre
ſore

a ceremonye, and was ſumtyme one of your ſacramentes? Surelye ye haue conceyued ſome dyſpleaſure ageynſt yt now of late. And I thynke yt ys for that ye haue knowne preſtes gone ſo faſt vnto yt within fewe years, contrarye to your holye decrees and canons, to the deſtruccyon of your Sodome and Gomor, whych ye haue gloryouſlye maynteyned euer ſens the dayes of Anſelme. iiij. hondreth years and more.

lye fallen from a Sacrament to a Ceremonye.

Sodome and Gomor deſtroyed by marryage.

3 But where as ye wryte that ye marrye vyrgyns, yt ys not true, ſpecyallye in ſoche marryages as yow promote. I haue harde of, and knowne dyuerſe of your generacyon that hath marred virgyns before they haue marryed them, yea, ſumtyme in the ſelfe mornynge afore, whyls the pyes were in bakynge, ſo ſpūallye haue they vſed that godlye ordynaunce. I thynke thys be yet worſe than dogge and bytche. Neyther ys yt true in other marryages where as yow are no medlers, yf ye make a dyfference betwyne wyues and vyrgyns. For wyues they are before they come there, els are they made nou by yow. The lorde hath knytt them togyther afore in one mutuall knotte of ſoule, Vvhych yow haue nomore power to knytt

An other ſawte byche of my lordes owne fedynge.

Preſtres rather marre than make in marryage

knytt ageyne than ye haue to dyſſolue yt.

Preſtes wyll geue that they haue leaſt ſtore of.

As for grace and the holye ghoſt whom ye pretende therin to dyſpenſe, lyttle nede haue yow to geue them from yow, hauynge ſo ſmall ſtore at home. Neuer ſawe I menne ſo full of thoſe gyftes and ſo rydye to geue them, hauynge ſo fewe of thē in ther owne lyuynge. He that made the bande a fore hath plentye of them wyth out yow. At hys hande muſt they nedes be had, and not at yowrs. The couplynge of thē in the face of the congregacyon deſpyſe we not, but greatlye allowe vpon manye conſyderacyons neceſſarye, were yt godlye done, as there ys nothynge clene in your handes. Notwithſtandynge all thys, in marryage and out of marryage we wolde call them a chaſt virgyne, as Eſaie doth the corryntheanes, were they clere from the aduoutrye of your Romyſhe lawes and cuſtomes. But that wyll not be in your dayes.

Math.
Gene. 2.
Eccl. 18.
Pſal. 83
Prou. 12.
Eccle. 3.
2. Cor. 11.
Eſa. 57.
Ezech. 23

The artycle of mēnys lawes.

4 For here ye holde your ſelfe alſo greued with theſe bokes (ye ſaye) for beynge ageynſt mennys lawes and tradycyons. If ye coude ſo well haue ſeyd, ageynſt gods lawes, we had had yt of you ere thys. But bleſſed be owr lorde ye can not ſo ſpeake yt wout a greatlye. The lawes of menne ye to be alloued, ſo longe as they agree to the

the lawes of God. For els are they no lawes, but vyolence and tyrannye. Prynces and magystrates beynge the mynysters of god, ought to make no lawes for ther priuate cõmodite, but for the publyque welthe of ther commõs. Neyther ought they to decre anye thynge ageynst Gods honour, If they do, than thys rewle of the lorde must be obserued. Necessarye yt ys rather to obeye God than manne. And so ye ought to tell thẽ. But whoo chylde there. Rather sett ye them a worke thã staye them, whan soche thynges are in doynge lyke olde temptynge serpentes. Mathathias wolde in no case obeye the cruell decrees of Antiochus. Nomore wolde the mydwyues of egypt the vngodlye commaundement of Pharao. For dysobeyenge a wycked precept, was Rahab blessed of God, so was Eleazar9 with the. vij. machabees ãd ther mother. The apostles preached not withstandynge the inhybycyõ of Annas, Cayphas, Ioannes, and Alexander with other of the hygh counsell of the Iewes. That constytucyon (sayth saynt Austyn) ys no lawe at all, whych ys not ryghtose. A lawe (sayth Isidorus) ought to be iust, honest, easye to be borne, commodyouse to the cõtre, respectynge tyme and place, necessary, profytable playne without

Lawes of menne ought to agre with Gods lawe.
Act. 5.
1. Mac. 2.
Leuit. 10.
2. Reg. 17.
1. Mac. 2.
Exod. 1.
Iosue. 2.
Math. 1.
2. Mac. 6.
Act. 4.
Augustyn de libero arbitrio.
Isidorus dist. 4. & li. 2. ethimol.

out cautels, for no pryuate welthe onlye, but for the cõmon profyght of the whole multytude made.

Tradycyons of papystes. Hiere.2. Ezech.4. Esa.64. Amos.6. 1.Tim.4. Hiere.25. Apoc.18. Marci.7.

5 But as touchynge yowr lowsye tradycyons, wherwith ye loke to be lordes ouer the faythe and conscyence of menne, the scripture sayth they can mynystre to vs no goodnesse. For they are but chaffe, swylle, mennys dyrte, menstrue, dreames, dronkennesse, Gall, wormwode, venomed dartes, fylthye waters, whoredome, abhomynacyons, errours, lyes, deuylyshnesse, the curse and cuppe of the lordes indygnacyon, as I haue tolde yow afore. Ye can nõ otherwyse saye, but these your tradycyõs are mẽnys cõmaundemẽtes, vnles se ye wyll be holden all together for Godes. And Christ telleth yow playne, that all they worshypp hym in vayne whych worshypp hym after them. Yea, he sayth more to yow, that they make menne double the chyldrẽ of hell. Sayt Paule sayth also they are lyes i hypocresye, ād the verye doctrine of deuyls. Than what wolde ye haue vs to make of them, whan they make so lytle of them? Vvolde ye that we schuld beleue yow ād not them? Vvolde ye haue vs counte them false lyers, and yow true spirituall menne? Be that farre from vs. Though Christ sent ye forth at

Math.15. Marci.7. Math.23. 1.Tim.4. Act.20. 2.Ioan.1. 2.Petri.2. Iude.1.

Marc.16.

the

now perſecute) he bad ye make no newe Luce.21.
lawes, for he had made lawes ſuffycyent. Ioan.15.
Saynt Iames ſayth, there ys but one lawe Iacob.4.
geuer that cã ſaue and deſtroye. But yow Math.15.
put hys lawes a part, to haue yowr owne
obſerued for auauntage. And nothynge
do ye els after Sophonias, but fyll the lor- Soph.1.
des howſe with roborye and falſhede. Oſee.12.
Euermore are ye increaſynge lyes to de- Mat.23.
ſtruccyon. All hypocrites yokes brynge Oſee.11.
ye vpon the peple, to clogge them downe Eſa.1.
to hell, for nothynge make they towardes
heauen. Paule the firſt pope of that name
made your lẽt ſeruyce, Vitellianus yowr
ſyngynge with organes, Gregorye the
firſt yowr ceremonyes, Theodorus yowr Martinus
paſchall, Honorius yowr letanye, Fabia- carſulanꝰ
nus yowr oyle and creme, Felix yowr de Hugo flo
dycacyons and aulters, Agapitus yowr riacenſis.
proceſſyons, Caius your holye orders, Ca
lixtus yowr embrynge dayes, Bonifaci-
us.iiij.all hallowne daye, Felix.iiij.yowr Ptolomæ
extreme vnccyons, Eutician the bleſſyn us lucẽſis.
ge of benes vpon the aulter, Alexander Godfri-
yowr holye water, Paſchalis yowr relly dus viter
ques, Gregorius. iij. yowr worſhyppyn- bienſis.
ge of Images, Stephanus. iij. yowr ſenſyn-
ge of them, Virgilius candelmaſſe daye,
Anicetus yowr ſhauynge, Sergius yowr
 ſhrynes,

Antoninus florẽtinus. Ioãnes rufus dominicanus.

Guilhelmus durãdi in racionali diuinorũ

Marci. 7.
Math. 25.
Iude. 1.
1. Ioan. 4.
1. Thes. 5.

Esa. 1.
Zacha. 7.
Hiere. 6.
Amos. 5.
Osee. 3.
Amos. 8.
Osee. 2.
Math. 6.

shrynes, Zepherinus yowr chalyces, Leo ij. yowr paxe at masse, Vrbanus. ij. yowr ladyé mattens, Ioãnes. xix. all sowle daye Sylvester yowr confirmacyons of chyldren, Sauinianus yowr bell ryngynge, Hyldebrandus yowr vowe of chastyte, Bonifacius. v. yowr sayntwaryes for theues, Mamertus the byssthopp of vyenne (whych was no pope) yowr rogacyon daves, and the deuyll and all els. Vvith all these and with manye more besydes ouer charge ye the peple. In all these kyndes of Idelnesse do ye brynge thẽ vpp, ther christen dewtye commaunded clerelye layed a part. That wyll the iudge onlye demaũde at the latter daye, whan all these schall go with yow to the deuyll. If I schuld cõferre them with the syncere scripturs of the prophetes and apostles, they wolde apere the verye frutes of hell. Consydre what the lorde sayth by hys prophete Esaye. Vvhye offre yow (sayth he) so manye sacrifyces vnto me? I haue no pleasure in them. Vvho hath requyred soche thynges at yowr hãdes? Offre me nomore oblacyons, for yt vs but lost labour. I abhorre yowr incense. I maye not awaye wyth yowr solempne feastes. Yowr assemblyes are all in vayne. I hate yowr fastynges ãd newe holye dayes, euen at my verye hart.

They

Theymake me werye, I can not abyde the
Though ye holde out yowr handes, yet
turne I myne eyes from yow. And though
ye make many prayers, yet heare I nothyn
ge at all. For yowr hãdes are full of blood Holye
Full are all the ꝓphecyes of ſoche terryble churche
threttenynges ageynſt ſoche wretched beg ſtandeth
gerye and beaſtlyneſſe. Yet thys do yow by that
make the peples God. To thys holde they the ſcrip-
vpp ther handes. To thys ronne they by turs con-
heapes. And vpon thys wondre they, as dēpneth.
though there were non other heauē. Thus Eſa. 29.
yow blynde aſſes leade thē blynde with Luce. 6.
yow into the dytche of dampnacyon.

The manne of ſynne.

¶ 1 Ageynſt communyon 2 and
howſelynge at eaſter/ 3 and vnder
one kynde/ 4 ageynſt inuocacyon of
ſayntes/ 5 ageynſt maſſe/ 6 mattens
and euenſonge.

¶ Hys dyſcloſynge.

Thys folower of Balaam ſeketh yet Num. 23.
more colours of deceyt, to optayne 2. Ioan. 1.
the rewarde of inyquyte. The drye Heb. 2.
fountayne ys he without water, and the 2. Pet. 2.
cloude carryed forth, of a tempeſt, to

whom ys reserued the myst of darkenesse
Iude.1. for euer. He vttereth proude wordes to
Psalm.16 entyce vnto wantonnesse ageynst god.
Ioan.8. Hys labour ys to brynge mēne into bon-
2.Pet.2. dage of synne, ād to make the last errour
Luce.11. worse than the first. He enforceth the dog
Prou.26. ge to turne ageyne to hys vomete, and the
Eccle.34. sowe that was washed to wallowe her a
Act.13. geyne in the myre. Se what a cūpasse thys
subtyle charmer fatcheth, to call the peple
backe, least they schuld clerely fall frō ther
Zach.3. olde errours. But sett yowr hart at rest ye
Math.7. crastye Sathā, for non wyll folowe yow
Ioan.10. but dogges and swyne, soch as neuer re-
Cant.5. gardeth the graces of the lorde. The lam-
Math.17. bes knoweth ther shepeherd. Hys voyce
Hiere.23. wyll they heare, as ther heauenly father
Esa.55. hath cōmaūded. They wyll nomore be ac
Ezech.7. quaynted with the voyces of straungers.
Eccle.51. Esaye hath sent ye worde, they wyll geue
Osee.11. nomore moneye for the thinge that fedeth
Luce.11. not. They wyll spende nomore labour
about that satysfyeth not. Ye laye yokes
verye fast vpon mēne (sayth oseas) but ye
ease thē not of ther burthen. These bokes
(sayth my lorde) are ageynst the commu-
1.Pet.4. nyon and howselynge at easter, and spe-
Act.2. cyallye vnder one kynde. Vvhat the cō-
Ioan.13. munyō ys we are throughlye assertayned
by the scripturs.

But

not skyll. And therfor ye haue done wele
here to make them dyuerse. Surelye yt ys
the most lerned poynt we se in yow yet,
for they are dyuerse in dede. So dyuerse, Luce. 11
that the one ys with Christ, the other ys Math. 12.
ageynst hym. The one allureth vnto hym, 2. Ioan. 1.
the other scattereth frō hym. And no mar- 2. Cor. 6.
uele, seynge the one ys of Christ, the other Luce. 22.
of Antichrist. Christ sayd vnto hys dyscy- Math. 26
ples, Take yt and deuyde yt amonge yo- Marci. 14.
wr selues, And so cōstytuted therin a mu- Col. 2.
tuall perticipacyō of hys bodye ād blood.
Yow wyll suffre nō to touche yt, be they
neuer so cleane that daye, bycause they 1. Cor. 11.
haue not yowr oyles. But ye geue euerye
manne hys brekefast alone, bycause yt
schuld be no communyon. After thys sort Ioan. 13.
receyued Iudas a soppe alone, as non of
that communyon. Ye thynke ye haue do
ne wele in changynge Christes ordynaūce. Ioannes
Alas wretched creaturs, ye haue done cuspinia-
most wyckedly. No saracene nor Turke nus de sa-
dare change one Iote of Mahometes la- racenis.
we (whych ys but a wretched thynge)
ād yow spare not to alter the sett purpose
of the eternall god. And where as yewyll
suffre no laye mēne to takeyt in ther hādes
yt ys but a superstycyose nyceneſſe of ye. Colo. 2.
For christes dyscyples were neuer smered Treno. 3.

with yowr popyshe greaſe and yet they layd handes vpon yt. Yea, Euſebius ceſa-
Hiſto, tri pertit. rienſis and Dyonilius Alexandrinus alſo writeth that a yonge ladde ded mynyſtre
Lib.9 ca. 30. yt vnto one Serapion at Alexādria, as he laye a dyenge, and yt was than wele allowed. Theodoſius the emprour had yt geuen hym into hys owne handes by the aſ-
Iacobus de vora-gine. ſygnaciō of ſaynt Ambroſe the byſſhopp of millayne. Hypolitus a laye manne ded mynyſtre yt vnto hys howſholde ſeruaū tes, and is yet to thys daye commended of manye auncyent wryters for ſo doynge.

Epheſ.4. Rom.12 1.cor.10 Gala.2. The communyon ys a mutuall ſocyete of menne in one Chriſten faythe, knytt together in one brotherlye loue, as members in one bodye to ther head, in the true partycypacyon of that heauēlye myſterye Vnto thys communyon was Paulus and
Acto. 6 Ioan.2. Apo.18 Barnabas receyued, whan Peter, Iohan- and Iames gaue them ther ryght handes of felyſhypp.

2 Vvherof your howſell ryſeth, or wher vpon yt hath cawte that name, we
Ex.6.ſy-nodo.. queſt. Ca Nullus epiſco. cā not wele tell. Vnleſſe yt be vpon thys How ſell ye that ys to ſaye, thoſe wares for there ys nothynge els but merchandyce in yt. The one ſelleth hys maſter with Iudas, āð the other byeth the holye ghoſt with Symon magus. And to maynteyne

thys

thys rewle, nauſt tythes and offerynges with other deuocyōs and dewtyes be payed, the whole accōptes therof than made in confeſſyon. I coude wryte manye thynges cōcernynge ther craftye cloyninge and pyllage of the poore labourynge menne and womenne, ſeruaūtes and prenteſes, to be catchynge yet of ſūwhat, but for thys tyme I lete yt paſſe. Thys your Eaſter how fell was firſt inſtyture by pope Zepherinus and after confermed by a popy the decretall called, Omnis vtriuſq; ſexus. The communyon of Chriſt ys fre to hys peple, and bounde to no daye, but all dayes at ther pleaſure boūde vnto yt, for they are now no ſeruauntes to the daye, but the daye vnto them. For the lorde created not manne to ſerue the daye, but the daye to ſerue manne. How hapneth yt (ſayth ſaynt Paule) that ye turne ageyn to the weake and beggerlye tradycyons, deſyrynge a freſhe to be in bondage? Ye obſerue dayes ād monethes, tymes and yeares I am in feare of yow, leaſt my labours be in vayne amonge yow.

Eſa. 3.
Hie. 23.
Dani. 14.
platina in vitis pōt. Innocencius. 3. de pen. & re
Marci. 2.
Math. 12.
Luce. 6.
Gala. 4.
Col. 2.

3 In the ende of thys artycle, ye condempne theſe bokes for admyttynge both kyndes i the Eucharyſtye vnto the laye peple (as yow name them) though they be vnto Chriſt more holye thā yow whych hat

The artycle of the Eucharyſtye in both kyndes.

hath the popes vnecyons. Vvhether yow be the heretyques or they that made the bo
Mat. 26. kes, lete Christ be iudge. He erneſtlye com
Marc. 14. maunded hys dyſcyples to drynke of yt
Luce. 22. all. And they dranke of yt all, ſayth Mar-
ke. Yow ſaye, hande of in peyne of bur-
nynge or els hangynge, bycauſe Eckius
dronkē dyuynyte hath ſo taught yow. Pa
An argu- rauēture ye wyll ſaye with hym, that the
ment out bodye ys not without the blood? Chriſt
of Eckius knewe that alſo ſo well as yow. Yet my-
dyuynyte nyſtred he the chalyce, as ye call yt. Saynt
1. Cor. 11. Paule in lyke caſe writynge a lawe of
Ambro- chriſten lyuynge vnto the Corintheanes
ſius et Hie (whych were laye menne and no pre-
ronimus. ſtes) commended both kyndes vnto them,
lyke as he had of the lorde receyued, and
yow make lawes of deathe for yt. In the
Baptiſta wycked counſell of Conſtaunce was yt
paneciꝰ firſt inhybytt in the. xiij. ſyttynge, by po-
ſermone pe Iohan the. xxiij. whych was there de-
56. arque poſed for poyſenynge hys predeceſſour
alij. Alexāder, by the falſe workynge of Mar
ſilius de parma a pheſycyane. Vvhere as
the holye menne of God Ioannes huſs
Panormi and Hieronimus de praga for withſtan-
tanus. A- dynge yt, were done to moſt cruell dea-
cta conſi- the, in the yeare of ower lorde. M. cccc.
lij Baſili- xv. yet was yt. xxiij. years after graunted
enſis. a geyne vnto the Bohemes in the generall

counſell

ſputacyons. And therfor yt ys a ſore matter to putt menne to deathe for, but that ye muſt folowe the ſteppes of yowr fathers to be partyners with them in that plage. Both muſt ye be theues and murtherers depryuynge the peple as wele of helthe as of lyfe. Geneſ. 4. Math. 23. Ioan. 10. Zach. 11.

4 And where as ye ſeke to mayntayne the inuocacyon of ſayntes, condempnynge theſe bokes for ſpeakynge ageynſt yt. Ye ſhewe yowr ſelfe a more folyſhe here tyque, Idolatour, and papyſt than anye that I can heare of els. Though maſter Eckius be a verye obſtynate aduerſarye to Chriſt and hys worde, and an vnſhamefaſt captayne of antichriſtes warres, yet ys he not ſo folyſhe ā Idolatour, as to allow inuocacyon to the ſayntes, though he allowe them both veneracyon and prayer. Therfor ye are lyke in thys to ſtande fole alone without the helpe of hys doctrine or yet of anye other, vnleſſe ye ſeke to the olde quereſters of Baal, or the chapleynes of Bell the olde God of Babylon that ded eate vpp all the ſacryfyces as yower generacyon doth ſtyll. Vvhat I ſchuld write of thys I can not tell, yt ys ſo folyſhe. Sauynge that I remembre. viij. years a go I was afore Edwarde lee the Bōner ſotyſhe. Eckius obſtynate. what Eckius alloweth, the ſayntes. 3. Reg. 18. Dani. 14. Hiere. 51. Oſee. 4.

The author examyned vpō sayntes worshyppynge.

An olde dottynge doctor dodypoll The answer of my lorde archebysshopp of yorke.

Vvhat the popes hath graūted vnto sayntes.

Iacobus bergomēsis, Platina, et nauclerus.

the archebysshopp of yorke. Vvhereas I was examyned vpon the artycle of honourynge and prayenge to sayntes, deuyded into. xvij. artycles. In the tyme of that examynacyon was there an olde doctour whych greatlye lamented (as my lorde doth here) that he myght no longar make inuocacyon to sayntes, and thought hym selfe halfe lost for yt, good doctour Downes standynge by and smylynge at hys folyshnesse. Vnto whom the archebysshop sayd these wordes. Speake not (sayth he) of inuocacyon concernynge sayntes. For that respecteth a peculyar worshypp onlye due vnto God. And with that the mā was pacyfyed, and argued no farder. So that I can se non agre with my lorde here in thys opynyon, vnlesse they be blynde dastardes and asseheades, as thys olde dottynge fole was. Thys ys yet sūwhat worse than ys the popes doctrine. For though pope Sergius gaue them shrynes, Theodatus churches, Felix holye dayes, Gregorye veneracyon, Honorius prayenge to, Leo hympnes and psalmodye, Iohan. vij. pyctures, Constantyne Images and tabernacles puttynge them in the masse. Theodorus waxe, Stephanus sensynge, and Alexander holye water, yet wa there non of them all that euer gaue them honour vn-

der

onlye newe years gyft of my lorde of lon
dō here, boro wed altogyther of the olde
Idolatours. And as moche worshypp
ys he worthy to haue for yt as had Hero
stratus, whych burned the great temple of
Diana at Ephesus onlye be spokē of. Ney
ther graunteth the scriptur sayntes hono-
rynge, nor yet ther prayenge to. Neyther
are they allowed there for intercessours,
medyatours, nor aduocates. In the prima-
tyne churche were they had in memorye,
onlye for imytacyon of ther godlye wor
kes, but yet of non other than Christ had
cōmaūded. For sayne Paule hys selfe wol-
de non otherwyse be solowed of other,
than he had folowed Christ afore.

Perottus & hermānus torrētinus i elucidario.

The sayntes are no medyatours.

1.cor.4.

5 Yet ys not the ragynge furye of my
lorde pacyfyed for these bokes, but nedes
they must be condempned for hauynge
mater ageynst masse, mattens, and euensō-
ge, though they be onlye offyces of anti-
christes relygyon, yea, rather superstycyō
Vvhat yowr masse is we haue partlye de
clared afore as occasyon hath bene offred
vs. If euerye pope schuld haue home agey
ne the fedder he hath putt vnto yt, yt
schuld be a verye naked monstre, not all
vnlyke vnto Isopes choughe, whom we
commonlye call Iacke dawe. Yet must yt

Phil.3.

Masse, mattens euensōge offyces of anticrist.

A creature of the popes creacyon.

be

be a ſacrifyce ſatiſſactorye for the quycke and the dead, to the great derogacyon ād blaſphemye of that onlye ſacrifice of owr redemption, which Chriſt ones made for all. Theſe beaſtlye bellygoddes hath not bene aſhamed in ther ſcolaſtycall lernynge or deuyliſhe diuynite', to ſaye that the maſſe of the worke ſelfe delyuereth from actuall ſynne, optayneth remyſſion, graunteth deſeruige, geueth meryte, minyſtreth grace, and diſchargeth both the gyltyneſſe and peyne due thervnto, where as Chriſtes deathe is nomore but a dyſcharge for oryginall ſynne onlye, Yea, it is not longe a go ſens Stokyſlaye and other beſydes, myniſtred the ſame for a Chriſten doctrine at paules croſſe. Standyſhe that blaſphemouſe Idyote, maynteyninge the ſame ſelfe lowſye lewde lernynge, was not abaſhed to compare the precyouſe blood of Chriſt to the fylthye blood of a ſwyne in hys deuvlyſhe preachinge. Vvhich I haue touched more at large in an other boke ageynſt hys ſlaunderoſe reproche of Barnes, Neuer are ſoche matters condempned nor yet recanted. No, they are to ſwete to ther purſes, panches, and pratye pygeons of paules, to be throwne awaye ſo ſone. It were better a hondreth thouſande ſowles went to the deuyll, than they ſchuld loſe

Hebre. 10
1. Pet. 1.
Phil. 3.

The dirty dyuinite of papyſtes for ther maſſe.

Stokyſlaye and Standyſhe, both blaſphemers.

The author ageynſt ſtandyſhe for Barnes.

wretchedneſſe, of menne. If there were in yow but one ſparke of godlyneſſe, it wolde abhorre yow thus to delude, ſlee, dãpne, and deſtroye your poore ſymple bretherne with this wycked maſſe of yowrs Of whom ye boaſt chriſt ãd hys apoſtles to be the authors, not beynge able throughlye to brynge one godlye mãne for the author therof as yt ys now. I ſpeake onlye of yowr patched maſſe, and not of criſtes wordes in the ryght kynde.

No compaſſyon nor pyte in papyſtesbut deſtruccyõ.

Not criſt but antichriſt foũded the Maſſe.

6 And as touchynge your mattẽs and euenſonge, they are alſo fylthye drynkes of the ſame whores cuppe of Babylõ, verye execrable and noyfull to them that ſchall receyue them in faythe without vnderſtandynge, as a fulfyllynge of ther dutye to god. Onlye are they inſtytucyons of popes, As of Damaſus, Gelaſi9, Pelagius, Gregorius, Vitelianus, Vrbanus. And ſoche lyke. And of monkes agreynge to the ſame, As of Ioannes caſſianus, Paulus Diaconus, Iſuardus, Alcuinus, Rabanus, Oſmũdus, ãd ſoche other more, take out firſt of the ſupſticioſe vſe of the gẽtiles ãd the hypocritiſhe cuſtomes of the pharyſees. Vvhan ye praye (ſayth Chriſt) ſpeake not moche as doth the heythen, nor ſtande not vp in the ſynagoges as doth the hypocry

Fylthye drynkes of ſynne.

Apoc. 17

Prou. 15.

Polydorus de rerum inuẽtoribus.

Lib. 6.

Ioãnes tritemius, & Ceſtrẽſis.

Math. 6.

Eſa. 29.

Lucæ. 11.

3. Reg. 18. pocrytes. For the one thynketh to be harde by moche bablynge, and the other seketh to be seane of menne. They both are
Marc. 16. Ioan. 20. Math. 28. without rewarde of God. Vvhan Christ went from the worlde, he sent forth non other but preachers onlye to instruct the multitude to lyue after the rewles whych he had afore taught by his gospell. Now commeth the pope which is of a contrarie relygion from hym, and he sendeth forth mattens mongers, masse momblers, holye water swyngers, and euensonge clatterers with other hypocrites els, to fulfyll the tyme with ther Idell superstycyons, and clerelye to exyle the gospell. And thys is the religyō that my lorde laboreth here with tothe and nayle to mayntayne. But God (I doubt it not) wyll shortlye delyuer hus, and the wayes of the wycked schall come to nought.

The popes dylcyples are mattēsers and malsers.

Hiere. 15. Psal. 1.

¶ The manne of synne.

¶ 1 Agaynst the gruynge of an othe 2 before a iudge 3 and fynallye to haue all thynges commen amōgest the peple. 4 Ita est/ 5 Wilhelmus Tol Vvyn manu propria.

Hys dysclosynge.

Ryght-

RYghtlye hath the apoſtle Iude, otherwyſe called Thadeus deſcribed thys falſe generacyon in hys epyſtle, callynge them blaſphemers, mockers, murmurers, quarellers, and proude ſpeakers, walkynge in vngodlyneſſe accordynge to ther owne luſtes. Theſe are they whych ſeparate them ſelues from the multytude, and are not as other mēne be. Beaſtlye are they in ther doctrine and lyuynge, hauynge neyther ſprete nor grace. Marke well the frutes of my lorde in thys proceſſe, ād ye ſchal faye they are the ſame. Styll cōplayneth he of theſe poore bokes without eyther wytt or lernynge, and wyll in no wyſe be pacyfyed. Next ys he in hāde here with that he obſerueth leaſt, whych ys to ſweare to be true and perfourme yt. Theſe bokes (ſayth he) are ageynſt the geuynge of an othe before a iudge. I wote he meaneth here the vniuſt examynacyōs of the verye martyrs of God, ſer Iohā oldecaſtell the lorde cobham, and of maſter wyllyam thorpe preſt, whych vtterlye refuſed to be ſworne to antichriſtes abhomynacyons before that uerye mynyſtre of ſathā Thomas arundell thā archebyſſhopp of cauterberye and chancellour of Englande. I ſchall firſt infourme the (good chriſten rēader) of the cruelte of thys ty-

Math. 10.
Ioan. 14.
Iude. 1.
Act. 20.
Pſal. 13.
2. Tim. 3.
2. Petri. 3.
Luce. 18.

Bōner ys here by hys frutes a verye ā. tichriſt.

An othe before a iudge.

Vvaldēnus in faſciculo rerum, & cōtra wicleuiſtas.

Polydorus, Ioan. maior, Fabianus & Caxton9

raunt, as I fynde in dyuerſe cronycles, and thā cōſydre thu the newe practyſes of my lorde here. As Thomas arundell perſeyued the veryte of God to ſprynge ād floryſhe by the contynuall lecturs, determynacyons, and preachynges of maſter Iohā wycleff and hys clyentes (whych was in thoſe dayes of moſt wonderfull lyfe and

Vuolphāgus Kiriander in perſecutionibus ecclesiæ.

lernynge) and that kynge Edwarde the thirde in hys latter age ſumwhat fauored the ſame, ād alſo that kynge Rycharde the ſeconde ſuccedynge hym, wolde not perſecute yt to hys mynde. He firſt conſpyred ageynſt the feyd kynge Rycharde wyth the erle of Darbye whych was alſo duke of harforde. Than procured he the Iryſhe

Polydorus & Ioannes maior, ī chronicis.

menne to ryſe, hys owne commons to rebell, hys lordes to depoſe hym of hys regne, ād fynallye to ſett vp in hys rome the feyd erle of Darbye, famyſſhynge hym vn to dearhe at the laſt in the caſtell of pomfrett. Than cauſed he the goſpell readynge

Vvaldenus cōtra Vvicleuiſtas, & Fabianus:

to become both hereſye and treaſon, and procured for yt both hangynge and burnynge, where as afore yt was but exylynge onlye, or els headynge at the moſt. So that there were in one daye at hys procurement both hanged and brent in ſaynt

Robertus fabianus i chronicis

Gyles felde. xxxvi. beſydes ſer Roger acton knyght, maſter Iohan browne eſquyre,

squyre, and ser Iohan beuerlaye preſt, in the yeare of owr lorde. M.cccc.xiij. And all was for that they wolde not obeye the popes relygyon. Greuouſlye ys my lorde of london offended here with theſe bokes bycauſe thys great prelate was not obeyed there in theſe wholſom workes of holye churche. Trulye thys ys the othe he cõplayneth of here, that ys there denyed afore a iudge. It wyll not awaye they ſaye, that ys bredde by the bone. In dede yt ſo apereth, yf ye waye thys gere well.

Anticriſt wolde yet be obeyed in hys myſcheſes.

2 Vvho hath cõſtytute byſſhoppes for iudges in lyfe and deathe ouer mẽne? Not the eternall God whych onlye gaue that authoryte to kynges, but the infernall ſerpent that hath geuen power to the beaſt to make battayle with the ſayntes ād to ouercome thẽ. Vvere ye of Chriſtes inſtitucyõ as ye are of anticriſtes, your offyce were to preache lyke poore dyſcyples, and not to ſytt in iudgemẽt of them whoſe beleue ys now moche better than yowrs. But yt fareth by yow as by the firſt bretherne of ſaynt Frãces (as the tale goeth amonge the peple) he left them penytentes, and founde them theues at hys returne. So chriſt left yow preachers, and now fyndeth yow murtherers vp of hys peple. Ye ought rather to counſell from ſwearynge (beynge

Sapi.12. Ioan.18. Luce.22. Prou.8. Apoc.13. Danie.7.

Of preachers are preſtes be comemurtherers.

Saynt frãces firſt bretherne Chriſtes falſe bretherne.

in yt ſo great parell as there ys) than to en-
Hiere.5. force menne cruellye vnto yt. A dampna-
Math.5. ble vſe haue ye brought into the worlde
Deut.6. amonge manye other, to ſwcare vpō a bo
ke whych ys but a creature, where as men
nys othes ought to be vpon God onlye.
For thys abhomynable cuſtome of pleyne
Idolatrie, are ye ſore rebuked of ſaynt Io-
Chriſoſt. hanChriſoſtome in hys.xliij.homelye v-
hom.44. ponMathew, as ye ſchall fynde yt more at
ſuper Ma large declared in the chriſten exhortacyon
theum. vnto cuſtomable ſwearers. How boſſhop
pes hath beſtowed ther othes to ther pryn-
Guilhel- ces ſens the conqueſt and ſumwhat afore,
mus mal- they that are expert in the cronycles kno-
meſburiē weth full wele. Robert the archebyſſhopp
ſis, lib. 2. of caunterburye within a whyle after hys
Ceſtrēſis, othe of allegeaunce to kynge Herolde,
lib. 6. ca. brought into thys realme duke wyllyam
29. of normādye a baſtarde, with a bāner frō
Robertus pope Alexander the ſeconde, and cleane
fabianus. remyſſyon of ſynne to ſubdue both hym
Ceſtrēſis, and yt. Vvhat prankes hath bene played
Caxton9 ſens by Egelwinus, Odo, Anſelme, Ran-
flores & dolf of durham, Rafe of chycheſter, Alexā
alij. der of lyncolne, Nigellig of helye, Roger
of ſaleſburye, Thomas becket, Steuen lāg-
ton, Edmonde of pountnaye, Thomas of
herforde, Rychard ſcrope, Hērye ſpenſer,
Thomas Thomas arundell, Thomas the late cardy-

nall

thē more, yt wolde axe great tyme to declare: And therfor yt ys no maruele thow my lorde loketh here so strayghtlye vpon the matter, yt ys so faythfullye obserued amonge thē. It were mete for hym to recke with hym selfe how he hath bestowed hys owne. He hath bene thryse sworne to the Pope at the least before a iudge for hys spirituall degrees, and yet hath he of late years bene ageynst all those promyses outwardlye. Sens hath he sworne to hys prince, and now becometh he a periure to the same, so depelye maynteynynge the kyngedome of Anticrist as he doth here.

wolseye cardynall

Bonner hath bene sworne thryse to antichrist

A periure becometh he now to hys prynce.

3 In the ende of thys matter to proue hym selfaltogyther a lyar, he accuseth these bokes of a verye peruerse ād sedycyouse opynyō, whych in dede they haue not, but are vtterlye ageynst yt. As to haue all thynges cōmen amongest the peple. Onlye ys thys opynyon holden and maynteyned of the Anabaptystes, whych had yt first of ther mōkyshe sectes, whose custome was sumtyme for themselues to haue all in cōmen; but for no manne els. In thys vncristen artycle hath Martyn luther, Melanchton, Zuinglius, Venatorius, Vrbanus regius, Vvestmerus, Sarcerius, Coruinus, and dyuerse other confuted the seyd Ana-

A sedycyouse opynyon of the anabaptystes, and of monkes.

Authors confutyng thys opynyon

baptystes, not onlye with invyncyble argumentes but also with bokes written, as all the worlde knoweth. Vvhere as my lordes oyled generacyon was not able to do yt, or at the least wolde take no soche labours vpon them. And therfor my lorde schall in thys poynt be a lyar by daye lyght. But in dede in thys he vseth the practyse of hys olde scolemasters the holye pharysees and scrybes, whych layed first vnto Christ, than vnto Paule, and consequentlye vnto the other dyscyples, that they were sturrers vp of sedycyon, whan they se non other thynge wolde helpe them out of the waye. And thys hath contynued euer sens in Antichristes churche as a necessarye polycye ageynst heretyques. To saye they are subuerters of the peple, and destroyers of good lawes, whan they playe the partes ther selues. Though my lordes spiritualte are not of thys opynyon towardes other menne, yet are they of yt towardes themselues, sekynge to make all mennys goodes commen vnto them by tyttle of tythes, offerynges, deuocyons, pylgrimages, absolucyons, indulgences, bequestes, mortuaryes, monthesmyndes, yearmyndes, and the deuyll and all besydes, deuourynge vpp poore wydowes howses with the

Henricus Agrippa contra Louanienses & alibi.

Luce.23. Act.24. Ioan.16. 1.Petri.2. Esa.28.

Genes.16. Act.6. Galat.4.

The prestes worketh yt in effect.

Math.23. Esa.10.

patri-

4 Now last of all whan thys matter of my lordes ys fynyshed, cometh poore Tolwyn as a manne halfe hartlesse with penne and ynke in hys hande, and subscribeth vnto yt for feare of burnynge. Ita est (sayth he good symple sowle) yt ys euen as my honorable good lorde of london hath sayd here. These bokes are all heresye, and I haue bene an heretyque for retaynynge of them. But now from hence forth I wyll become (I trust) an obedyent chylde to the popes holye churche. And than he played lacke a napes, swearynge by hys tēne bones, with Vvilhelmus Tolwyn, manu propria. Psal. 13. Tolwyn subscrybeth to thys doctrine. He promyseth obedyence to the same.

5 I Vvyllyam Tolwyn make my newe professyon to my lordes grace here in the Popes stede, and promyse to obserue these iiiunccyōs of myne ordinarye without the grace of god ād my kynges true obediēce, vnto my lyues ende. Myne owne hande wrytynge to wytnesse least anye thyge be layed to my lordes charge for yt a other daye. I dare saye yf hys good lorde of london schuld haue sayd vnto hym at that houre that Crist was a thefe ād hys father an hangemanne, he wolde haue subscribed vnto yt for the sauegarde of hys lyfe. And wyth as good a conscyence A newe professyō vnto Romyshe papystrye. A verye prodygyouse kynde of tyrannye ys thys here.

myght he haue done that as thys, the very tees consydered whych are herin cōdemp
Acto. 20. ned. Th9 drawe they poore innocentes to
2. Ioan. 1. the deuill by compullion. Ye hypocrites
Math. 23. (sayth christ) ye compasse see and lande
2. Tim. 3. to make a preselyte, or a nouice as mōkes
Apoc. 13. call thē, and so to brynge hym into yowr beleue. And whā he ys ones brought ī ye make hym two folde more the chylde of hell thā ye your selues are.

¶ The manne of synne.

¶ 1 Imprynted at london in 2 saynt Sepulchres paryshe in 3 the olde bay lye/ 4 by Rycharde lant. 5 Ad imprimendum solum.

¶ Hys dysclosynge.

They are not ashamed of ther deuilyshnesse.

SO notable ys thys new worke of my lorde here that yt maye want no cyrcōstaūce to ꝓmote yt forwarde, ād to brīge yt to a worshypfull sale. The gret workes of saint Austyn ād Chrisostome hath not a more solēpne sealynge vp, thā hath thys pylde patche of papystrye, nor yet Christes holye testament neyther. It ys here sayd to be imprynted at Lōdō, though it be not greatlye to the honour of so worshypfull a cyte, to sende forth soche blasphe

The blasphemose frutes are Boners.

phemouſe frutes. Not with ſtādynge there ys no fawte in the cite in that, for whye the frutes be not thers but ther byſſhoppes A ſorowfull plage ys yt ſurelye vnto thē to be in captyuyte of conſcyence vnder ſo che ā apoſtle of Antichriſt as mynyſtreth no better lernynge. Great confort wolde yt be vnto them, yf yt wolde pleaſe the lorde te ſēde them ſoche a paſtoure as Polycrates was vnto Epheſus, Polycarpus vnto Smyrna, and Meliton vnto Sardis, delyuerynge them from thys tyraunt. He firſt ſett vp Bybles in Paules not purpoſynge anye chriſten erudicyon to the peple, but as ſnares to catche them by. For immediatlye after he ſett vp a cōmaūdement that God ſhuld geue place to the Pope, ād Chriſt vnto Antichriſt. There ſhall be no readynge (ſayth he) for the tyme of gods ſeruyce. As though ther wayne, Idell, and blaſphemouſe ſuperſticyons were onlye gods ſeruice and the byble readynge no part therof, but a verye prophane thynge Vpon thys polycie ded he ſett them vpp there, to knowe whych were the buſy byble menne of Londō, that he myght ſpeake with thē at layſer. For he had hys ſpyes euermore and hys Iudaſes there at hande. Some hath al redye proued yt ād alſo payed the harde pryce therof. So that they whych

A plage to be vnder Antichriſt.

Polycrates. Polycarpus. And Meliton.

Hys bybles are ſnares to knowe and to catche.

God muſt geue place to ther vanytees.

Cōſydre the cruell.

handelyn ge of Iohā. porter

whych at ther first commynge helde vp ther handes vnto god for ther good byshopp, doth now holde downe ther heades and can saye, that Sathan hath shewed hymselfe for all hys angelyk face.

Vvhat saynt Sepulchre ys ād where he was borne.

2 In saynt Sepulchres paryshe was thys famouse worke imprinted in the olde baylye. But what maner of saynt ys thys same saint Sepulcre? where was he borne, or where ys he shryned? Is he Martyr or a Cōfessour, a Virgine or a Matrone? I wolde fayne knowe the certente. He ys non of all those ser. It ys the graue that Christes bodye was layed in after yt was taken from the crosse. Naye, that ys a false tale. for that was beaten out of the harde rocke, and coude neuer be remoued from the place yt ys in, as all the writers and Luke also doth wytuesse, And what yf yt were the same? Yet coude yt be made no saynt. The pope vseth to canonyse no soche thynges for sayntes, though he suffreth them to be worshypped. But now I perceyue yt ys made by some carUer, and garnyshed with colours by some paynter. And than ys yt sumwhat worse than an Idoll, for yt ys but his shaddowe or symylitude, and parauēture nothynge like yt. The scripture sayth, that vnhappye are they, whych haue a vayne

Bartholomeus a sa ligniaco. Brocardꝰ Iudolphꝰ Nicolaus Huen.

Onlye ys saynt Sepulcre the shaddowe of an Idoll.

Psal. 96. Sap. 13.

that ſenſe Images are gone quyte frō god. Oſe. ii.
But be there neuer ſo moche abhomina- Gala. 3.
cion in ſoche thynges, neuer ſchall ye ſe
them at Paules croſſe condemned by the
byſſhopp. Manye teſtamentes of criſt hath Teſtamē
there bene brent, but neuer Idolls openlye tes brēt at
rebuked, ſauynge the gapynge rode of paules but
Boxlaye ād the duckes blood of Hayles. no Idols.
My lorde can ſuffre both ſaynt Sepulchre
and ſaynt Antonyne, and allowe them he
re i hys boke for ſayntes, notwithſtandin Non recā
ge all the myſchefe they haue done in ca teth for I-
ſtinge awaye ſo mayne thouſāde ſowles dolatre
through Idolatrye, ād yet neuer cēpell thē nor yet
to recant at Paules, nor yet his ſelfe for the for ther
ſufferaunce of them. No, this ys non here- buggerye
ſye thys. It ys euen the holye father of Ro
mes relligyon, and therfor yt maye not
be hyndred. Oh moſt abhomynable
workers, whan wyll ye forſake yowr Neuer aſ
vngodlineſſe? whā wyll ye be aſhamed hamed of
of ſynne? No where cāne ther dwell anye ſinne.
peple, but they make them captyue ſlaues
vnto ſoche Idols. Eyther muſt they be vn-
der the tittle of ſaint Thomas of acres, ſait All are ca
Donſtone, ſaynt Botolphe, ſaynt Bryde, ptyue to
ſaint Magn9, ſaint Foſter, ſaint Gyles, ſait Idols.
Benett, ſaint Crowche, ſaint Sprite, or of
ſoche other like. And all thei are made but
of payn

of paynters ād caruers. More godlyneſſe were in it to ſett vp ther makers than thē for they are yet the creaturs of god. A godlye acte was yt to ſeclude the byſſhopp of Rome, But a moche more godlie acte were yt, to putt a ſyde hys fylthineſſe. For that remaineth yet ſtill vnder the tyttle of lawdable ryte, and ceremonyes, and ſe- we menne are greued therwith. A farre other waye went Aſa, Ioſaphat. Iehu, ād Ioſias the godlye kinges of Iuda and Iſra- el to worke in deſtroynge the wycked neſſe of Idolatrye, Speciallie good Ezechi as whych brake the braſen ſerpent in pe- ces that Moyſes had made at the Iordes cō maūdement, whan he ſe yt ones becomē an abhominacyō. He wolde in no caſe at the counſell of falſe preſtes, ſuffre the thyn ge to remayne the onlye ſuperſticyons ta- ken awaye. But he toke awaye the occa- ſiō with the ſuperſticyōs, leaſt they ſchuld ryſe ageine. Neuer come thinges ryghtlye to paſſe, be owr pretenſes neuer ſo godlye ſo longe as we myngle with the eternall wyſdome of god owēr owne carnall wyſdom.

Rather worſhyp the caruer than thē.

The popes fylthyneſſe remayneth.

2. Pa. 14. 4. reg. 10. 2. Pa. 34. 4. Reg. 18 Nume. 21 Eccle. 48

Moche worſe ys the occaſion than the ſuperſtycion.

3 Vvhat ys ment here by the olde baylye, I can not wele tell, vnleſſe yt be a ſtrete, where as they ſūtyme dwelt whych ſa- we the beſt rewle obſerued. If a newe or

The olde baylye, what yt meaneth.

dre

be moche better pleased. Richarde

4 Now cõsequentlye cometh Rychar- laut ꝓmo
de Lant, and he also setteth hys name to teth thys.
thys notable worke, not as the maker but worke.
as the putter forth of yt by hys prynt. He
ys wele contented to be vnder that venge Apoc. 18.
aũce whych hangeth ouer Babylõ, to gett Sap. 15.
a lyttle moneye. My lorde ys hys dioceſa- Math. 15.
ne, ordinarye, and byſſhopp, and therfor
he dare be the bolder to ſett hys fote whe- A thefe to
re my lorde ſetteth hys, though yt be in a god and
fylthie ſoyle. A ſayenge there ys that as yll his verite
ys the thefe as he which ſetteth him a wor
ke. If Rychard lant had bene a true tenaũt Saynt ſe-
of the eternall lyuige god as he ys to ſaynt pulchres
Sepulchre, hys fore ſyght wolde haue be- tenaũt a-
ne moche better. If he had dwelt in the ne geynſt
we baylie as he dwelleth in the olde, he God.
wolde haue done no ſoche thynge. But yf
both the hande and the tole of bym that Proue. 8.
maketh an Image be accurſed (as the lor- Sap. 14.
de ſaith they are) I thynke Richarde Lant Exod. 20
ys not farre frõ the ſame. Deut. 27.

5 And wher as he hath Ioyued hys pryn
ces auctoryte vnto yt, Ad imprimendum Ad ipri-
ſolum, to bringe hym alſo vnder the ſame mẽdũ ſo-
curſe of God (for I knowe God ys true of lum, not
hys worde) he hath played no honeſt mã- golye v-
nys part, nomore than hath ſome other ſed here.

more

more of his fellawes. Besydes that he hath done here ageynst the glorye of god, he hath dyshonoured hys kinge and dyshonested his cuntre, in osferynge vnto the peple vnder his tyttle of preuylege to drynke ageine ther owne fylthie vomete of abhominable papistrye to the vtter destruccyon of ther sowles more thā afore. Lete menne of godlie knowlege iudge but accordynge to cōscyēce what lernynge this ys, ād lament with heuynesse the seduccyon of Christes dere herytage. Herin are they cōpelled bi cruell ēforcemētes, to slne the synne vnto deathe to the blasphemye of Gods name for whō remayneth neither sacrifyce nor yet prayer, but a fearfull expectacyon of iudgement without mercye The eternall father with hys sonne Iesus Christ and the holye ghost, thre persones in one euerlastinge godhede redresse ones thys matter with soche other more; to hys owne glorye ād the peples helthe. ¶ Amē

God, kyng
Nehē. 1.
1. Ioan. 5.
Htere. 7.
Hebre. 10
2. Thes. 3.
1. Ioan. 5.

¶ The conclusion or Epyloge.

ALl thys haue I done (Good Christē reader) brotherlie to admonishe the to be ware of thys cruell enemye and soche other, which seketh by ther dailye crafte to robbe the of that life which thu hast in Christ

Marc. 12.
Philip. 3.
Ioan. 1.
2. Thes. 2.

moued, not bycause the māne of synne ys
thus sett forth in hys right colours, but for
that yt ys done here with soch extremyte
Consydre for that the erneſt veyne in the 1. Ioan. 3.
ſcripturs ageynſt thys wycked generacyō Esaie. 1.
frō the begynnynge. Both ded the holye 2. Pet. 2.
prophetes and Apoſtles euermore fercely Iude. 1.
reprehēde the blaſphemie of the lordes na
me ād veryte. Full are all ther prophecyes
ād writynges of terryble rebukes ād thret
tenynges. Yea, Chriſt owr moſt gētyll ād
pacyēt redemer, ſpared not to call thē ſtra Ioan. 10.
ungers, hyrelynges, theues, wolues, mur- Matt. 23.
therers, dogges, ſwyne, adders, lyars, de- Luce. 16.
uyls, hypocrytes, ſerpētes, oppreſſers, de- Apoc. 17
ſtroyers, tiraūtes, abhominaciō, ā whores
brode, ād manye other names of great in-
dignaciō. Moche better ys yt to the Chri-
ſtē beleuer that Sathā apere Sathan, ād the
deuill be knowne for the deuil, thā ſtill to Apoc. 2.
lurke vnder a faire ſimilitude of the āgell 2. cor. 11.
of lyght, For whā he ys ones knowne, he Act. 26.
maye ſone be auoyded, where as vnder Proue. 14.
a glitterynge couert he maye leade to de Math. 24.
ſtrucciō, yea, the verye elect veſſels, were
not the lorde to thē more merciful. Thow
Ieſu Chriſt mekelie ſuffred the aduerſarie
to remayne vnrebuked i hys owne cauſe,
yet with ferceneſſe ded he reuyle hi i the q
rell

Math.4. rell of hys euerlastynge father, and badde
Marci.1. hym wyth no small dysplearure, auoyde
Luce.4. Sathan. All that thys Boner doth here, and
Apoc.9. other lyke lecherouse locustes of Egipt, ys
to obscure the glorye of God, and to de-
mynyshe that peple whych daylye seketh
Eccl.34. yt to ther power. But ther cruell enterpry-
Exod.1. se ys now all in vayne. The more Pharao
Sap.18. commaundeth the mydwyues to slee the
Deut.10. menne chyldren of the hebrues, the more
Act.7. they increase ād multyplye. The more the
peple of the lorde are oppressed, the more
Luce.18. they prospere and floryshe. The more the
Marci.10. poore blynde māne by the waye syde frō
Math.13. Hierico ys forbydden to speake, the more
he cryeth vpon Iesus the sonne of Dauid
for mercye. The small grayne of mustarde
sede whych ys cast into the garden, wyll
growe into a great tree, though all the de-
☞Nota. uyls of hell saye naye to yt. The lorde
Apoc.1. whych commaunded Iohan in the begyn
Apoc.10. nynge of hys reuelacyon to wryte that he
Apoc.22. sawe, ād in the myddes therof to seale vp
the voyces of the. vij. thonderynges, char-
ged hym ageyne in the ende to suffre them
to passe at large. In the prymatyue churche
Marc.16. was the gospell gredylye receyued of the
Apoc.20 vnyuersall worlde. In the myddes therof
1.Tim.4. whan Sathan was at lyberte, was yt in a
Act.20. maner contempned of all menne, and hy-

pocre-

pocrelye take vp in the ſtede therof. Now in the latter ende are menne ageyne verye deſyerouſe of yt, and doubtleſſe yt ſchall be receyued both of the Iewes and paganes, withſtande yt the aduerſaryes neuer ſo ſore. If the Iewes tare ther outwarde veſturs whan they harde ther God blaſphemed, moche more ought we owr inwarde hartes, ād to ſuffre owr fleſhe to be torne of thoſe terryble termagauntes of Babylon. Rather ought we to dye, than to leaue thoſe Antichriſtes vntowched, that ſo depelye blaſphemeth hys wholſome wayes and withſtandeth hys godlye teſtymonyes. Not by the power of prynces nor yet by the workynge of mēne, but by the onlye breathe of hys mouthe (whych ys hys worde by Chriſt alredye taught) hath he erneſtlye promyſed to ouerthrowe in thys latter age that fylthye and falſe generacyon. Sonner ſchall heauen and earthe paſſe, than that promes paſſe by vnfulfylled, truſt vpon yt ſurelye. The inyqytees of the Amorreanes are almoſt fulfylled, ther vtter deſtruccyon at hande. In non other mynde am I concernynge the reproche of thys enemye, than was Helias whan he brought Baals preſtes to the broke of Cyſon, ſauynge onlye that I wolde not cutt of ther

Roma.11.
Eſa.59.
Math. 26.
Iohel.2.
Tobie.3.
Sapien.5.
Pſal.118.
Eſa.11.
2.Theſ.2.
Apoc.18.
Luce.21.
Geneſ.15.
Amos. 2.
3.Reg.18.
Deut.32.

Ezech.9. Roma.12. Leuit. 19. Iudith. 8. Ose.11. Luce.11. Psal.2. 2.Thes.2. Zach.11.

heades, nor yet anye other bodylye harme vnto them, the lorde ys my iudge, but as hys pleasure ys. But in dede I wolde as manye menne more wolde, rather Gods honour to regne, than ther fylthye Idolatrye. Hys glorye rather than ther spyrytuall vayne glorye. Onlye couete I in thys ther amendement yf yt myght be, referrynge all vengeaunce vnto God. I wolde they ded ones cease from ouerloadynge the peples consceyences with ther wretched beggerye. For doubtlesse as yet they haue done nothynge in all ther spirituall syttynges, but renewed ageyne the decayed mysterye of inyquyte. Loke yf thys written worke of thys holye bysshop sheweth anye other here. The lerned menne of Germanye demaundeth manye tymes of ther merchaūtes as they be returned home ageyne from Englande, the frutes of ther newe christyanyte or newlye preached gospell there. And they delyuer vnto them with no small laughter the folysshe treatyse of Iohan Standysshe ageynst Barnes, the frātyk Genealogye of heresye made by Iohan Hontyngton, and the. ij. draffysshe Declaracyōs of my lorde Boner, with soche other dyrtye dryselynges of Antichrist. By that meanes came I by the first of all. For fewe other haue they elsthe

The frutes of ther newlye broched christyanyte.

The dyrtye dryselynges of ther olde

re now vndre the kynges preuylege, Ad imprimendū solū, but soche fylthye dregges of the deuyl, the eternall father be mercy full to that peple, and holde from them the promysed plage for soche vnthankefulnesse. For neuer was the worde of the lorde yet sent to anye nacion, ād so blasphemouslie ordred, but wōderfull destruccyōs hath solowed thervpon. Consydre for an example the great cyte of Niniue preached vnto by Ionas, Nahū, ād other holye prophetes. Hierusalē also whō owr sauer Iesus Christ in his owne persone called vnto repentaūce, And ye schall fynde ther afflyccions most terryble ād fearfull. If soche warnynges had be geuē to Tyrus ād Sidō, or to Sodom ād Gomor as hath of late dayes bene geuē vnto Englande, they had receyued thē to the amēdemēt of lyfe and not bene so destroyed. Praye ther for vnto God feruētlye, that yt wyll ones please hym to putt yowr prince in minde (as the hart of a kynge ys in the handes of God) to take frō yow these dyrtie donge Hylles which neuer will geue other sauer than yssueth frō the bottomlesse pytte.

Anti-chirst. Abac. 3. Deut. 23. Esa. 28. Hie. 11. Ione. 3. Nahū. 1. Mich. 10. Math. 23. Luce. 10. Math. 11. Ezec. 26. Proue. 21 Eccle. 11. Apoc. 9.

Alredye hath he takē from yow by the auctoryte of Gods worde, Mōkes, Chanons Nōnes, ād Fryres, but styll yet remayneth all ther doctrine of deuylishnesse i ā other

Ther deuylishnes styll re

mayneth. blaſphemouſe brode, Babilon ys there yet an habitacyon of deuyls, and a lodgynge
Apoc. 18. of vncleane ſpretes. Yet ſtyll contynueth there a fylthye cage of hatefull and vene mouſe hyrdes, with all ſuperſtycyōs lur-
They loke to regnea geyn kynge, and waytynge ther tyme to hoppe ageyne at large, wolde the worlde ones applye to ther myndes. Do but marke the craftye cloynynge of wyncheſter whan he eyther preacheth or dyſputeth, how he
wynchester clowteth olde holes with new ſubtyltees. clowteth the olde brokē hooles with patches of olde papyſtrye, ſowynge them to gyther with newe ſubtiltees and wyles. Hys chatterynge charmers a brode doth folowe the ſame ſelfe trade alſo, ſauynge that they want moche of hys craftye conueyaūce, as all mēne maye beholde in the aforeſeyd boke of Standyſhe a wyſe lerned chaplaine of hys. Hontyngtō an other
Hontyngton can fynde no heretykes monge papyſtes. of hys retynewe, can not amonge all hys heretyques fynde one Pope of Rome, nor one falſe Byſſhopp, nor one ſcyſmatyk Preſt, fryre, monke, nor chanō, of ſo manye as be in the cronycles. He can not fynde out one traytour nor one ſturdye Papyſt, as manye as hath bene of them ād are yet to thys daye. Though he behelde Barnes that was brent in Smythfelde for beyn ge the popes enemye, yet coude he ſe neyther Powell, Abel, nor Fetherſton which
His ſyght ſeruyth hym but vpon the one ſyde
we-

though they were at the next dore by. No
hys eye syght wolde not serue hym vpon
that syde, for hys holye fathers sake. But I He yspro
thynke hys popyshe poesyes ād scripturs ued a pro
most deuylyshlye peruerted, are metelye moter of
wele tryed where as yt ys, to the many- moloch.
festacyon of soche a shameleſſe Antichriſt
and presumptuose Idyote. The lorde gy-
de all faythfull hartes in the loue of hys he 2. Thes. 3.
auenlye worde ād pacyēce of Iesus Christ Dani. 2.
amonge those deceytfull workemenne,
and shortlye remoue the cloudes of dar
kenesse with the clere lyght of hys com-
mynge. Amen.

¶ Thus endeth the Manne of synne
wyth hys Dyscłosynge, collected by
Iohā harrysō in the yeare frō Chri
stes incarnacyō. M. D. xlij. ād
imprented at Zurik by Oly
uer Iacobson Anno
Domini. 1543.
the. x. daye of
Decēbre L ij.

¶ Fawtes through neglygence of the Prynter.

READE fo.3.pag.2. lin.21.of thers.fo. 4.in marg.conueyaunce.fo.5.pag. 2.lin.2.hart. fo.6.pag.1. Ioyne Credidi propter to the.29.lin.fo.7.pag.1.lin. 22.enterpryſes.pag.2.in marg.1.102.5.fo. 10.pag.1.lin.27.conſciences. fo.13.pag.2. in marg. Hierem. fo. 15. pag. 1. in marg. Pſal.36.fo.17.pag.2. lin. 29. thynge then to ſe.fo.29.pag.1.lin.25.mercyfull? Vp̄. fo.30.pag.1.lin.8. ther Idell.lin.27.dayly e.fo.31.pag.1.lin.11. Thus.fo.33. in mar. Ezech.34.fo.37.pag.1.li.21. for he raught Item in marg. Marci. 16. fo. 41. pag. 2. in marg.Pſal.115.fo.52.pag.1.in marg.Hier. 50.fo.53.pag.2.in marg.Eſa.56.Math.13. fo.57.pag.1.lin.19.Iohan Eckius.Itē pag. 2.in marg. Gene.19.1. Mach.1.fo.59.pag. 1.in marg.Ezech.13.Hiere.10. Ioan.9. fo. 60.pag.1.lin.4.othe.fo.67.pag.2.lin.17 yf we.fo.74. pag.2.in marg. Galat.5.fo. 76.pag.2.in marg.Zach.1.fo. 80. pag. 2. lin.19.wythout.lin.30.are to be allowed, ſo longe as they agree to. Item in marg. Math.19. fo.84. pagi.2. in margi. Act.8. Synodo.1. And other more.

¶ An olphabetytall dyrectorye or Table to the ſpedye fyndynge, out of the pryncypall matters and hyſtoryes herin cõtayned.

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